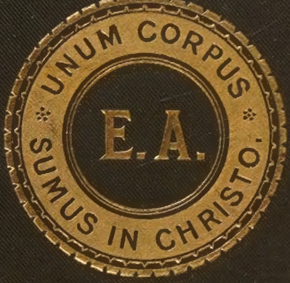
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NATIONAL NEEDS AND REMEDIES.

THE DISCUSSIONS OF THE

GENERAL CHRISTIAN CONFERENCE

HELD IN

BOSTON, MASS.

DECEMBER 4TH, 5TH AND 6TH, 1889,

UNDER THE AUSPICES AND DIRECTION OF THE

EVANGELICAL ALLIANCE

FOR THE

UNITED STATES.

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INTRODUCTION.

THE second General Christian Conference under the auspices and direction of the Evangelical Alliance for the United States was held in Tremont Temple, Boston, December 4–6, 1889, in response to the hospitable invitation of the local Alliance.

In preparation for the Conference it was decided to hold meetings in many of the leading cities of New England. For this important work Rev. L. T. Chamberlain, D. D., of Brooklyn, with the cordial assent of his church, generously gave his services during the month of November, addressing union meetings on the subject of Christian co-operation in Portland and Bangor, Me., in Manchester, N. H., in Rutland, Vt., in Northampton, Springfield, Worcester, Fitchburg, Lawrence, Lowell, Salem, Fall River, New Bedford, Brockton, Roxbury and Boston, Mass., and in Greenwich, Bridgeport, New Haven, Meriden, Hartford, New Britain, New London, and Norwich, Conn.

Delegates were sent by conferences, synods, presbyteries, ministerial associations, local churches and colleges. In addition to the local attendance there were present upwards of five hundred registered delegates, representing sixteen denominations and twenty-three states.

At the Washington Conference the progress of thought in the programme was first, the *Perils* which threaten our Christian civilization; second, our Christian Resources to meet them; and third, the necessity of Co-operation in order to utilize our resources. At the Boston Conference after showing the progress of Christian co-operation since the Washington meeting, the great *Needs* of our civilization were discussed,—the needs of the city, the country, the times,—and it was shown that the methods suggested by the Alliance are well adapted to meet those needs because they are an application of the two fundamental principles, taught in the Scriptures, approved by reason, and confirmed by experience, viz., co-operation and personal contact; the latter affording good the opportunity to overcome evil, the former multiplying the power of good.

Of course, popular reforms are among the needs of the times, but instead of placing a few specific reforms on the programme and of necessity omitting many, it seemed wiser to discuss the great principles which underlie all reforms that need to be embodied in law, and the methods by which all such reforms must be accomplished, which afforded opportunity to call up any specific reform by way of illustration. Accordingly, the forenoon and afternoon sessions of the second day were devoted to showing the need of co-operation in awakening the moral sentiment of the community, in crystallizing it into law and in enforcing the law.

The relations of popular reforms to the law raise the question, What are the relations of Christianity to the state? The state can be thoroughly Christian only when the people are thoroughly Christian and our civilization is permeated with the spirit of Christ. These questions were, therefore, discussed Thursday evening.

Among the most obvious and urgent needs to be considered are those of our immigrant population, and Friday forenoon was given to the presentation of our debt and duty to this class.

But the church can meet these varied and pressing needs only by calling into action its latent power. Friday afternoon was, accordingly, devoted to the consideration of the subject,—Arousing and Training the Activity of the Laity.

If the church in all its membership could be aroused to an enthusiasm for humanity, not a zeal for a single class, but for man as man,—an enthusiasm which would inspire personal endeavor to win the non-church-goers, the problem of "reaching the masses" would find quick and easy solution and the great needs of the times would soon be met. At the concluding session, therefore, Friday evening, the thought of the Conference was occupied with the Need of an Enthusiasm for Humanity and the Need of Personal Contact between Christians and Non-church-goers.

The chairman, seeking to focalize the interest of the meeting in a sense of personal responsibility and an act of personal consecration, said: "We have been gathered for three days, our hearts have been touched, our enthusiasms aroused, our hopes encouraged, we have learned much of our opportunities in these glorious years of service, and to-night we come to bind together in a bundle of resolve and consecration all that we have heard. We cannot any of us go back from such days as these and be the same men we were before. Either we shall be warmed into more earnest consecration and devotion to our Lord, or we shall fall back into more sluggish indifference. We have learned what work there is to do, we have learned that it can be done with God's help, we have learned what our brothers about us expect of us. I think we have all learned some great lessons in humanity, in the certainty of our responsibility for those who are about us and who have needs and sorrows and wants, and that they judge of our religion, of our faithfulness to Christ, by our attitude toward them. And I hope we shall all ask ourselves the question, What can I do *personally* for the Saviour, the church, the country?"

Excepting Wednesday evening, when Rev. C. A. Stoddard, D. D., of New York presided, the president of the Alliance, Mr. William E. Dodge, acted as chairman. During the progress of the Conference, touching the relations of Protestants and Roman Catholics, he took occasion to say, "As American citizens we must remember that a large and valuable portion of our population are connected with the Catholic church, that among its members there are representative men of the highest value to the country; that the basis of their faith is the same creed as our own, and that they number among their membership many of simple faith and earnest piety.

"If we would win them to what we think to be a simpler and better form of belief, it can only be by the power of love and by showing that our faith leads us to larger self-sacrifice, to a better understanding of social conditions and to a sweeter and truer life. Any words that seem to our Catholic brethren uncharitable or unkind or savoring of the old persecuting spirit will only compact them more thoroughly in their belief and enlist popular sympathy in their favor."

Distinguishing between individual Roman Catholics and the aggressive political organization which gives its allegiance to a foreign power, President Dodge said at Washington, "I know of no one connected with the Alliance or any of its branches who has not the most sincere respect for the piety, for the charitable organization, and for the order of the Roman Catholic church, and for the good done by it. We all admire and respect many of its members, and among them, all of us have Christian friends whose character we respect and love. The only word that has been spoken here (and it was put admirably in the address of Bishop Coxe last night) has been the fact that we do not believe in the power which is recognized by so large a number of the Catholic church,—the allegiance to a foreign power that has no sympathy whatever with our advance as a republic or as a Christian nation.

"Against that, as American citizens and as Christians, we must always protest. Against their attack on our public schools, or on any of our institutions, we must always protest. But toward them as Christians, many of them earnest, faithful, devoted and useful, we have nothing but love, sympathy and regard, and will always work heartily with them; and we will defend, to our last blood, the rights for them that we claim for ourselves."

The following is an official statement of the position of the Alliance, taken from an appeal to the American people concerning danger to the public schools, made December 22, 1888.

"It is hardly necessary to repeat the declaration so often made by this Alliance and recently announced at the National Christian Conference at Washington, that while it must resist as American citizens and Christians all attacks upon our public schools or any of our institutions by a foreign power that has no sympathy with our advance as a Republic, we have no feeling but that of kindly regard for the American Roman Catholics who as American citizens, in good faith renounce all allegiance to a foreign potentate; who regard our common schools as essential to the common welfare, and especially to that of their own children; and some of whom have set the noblest example to the American people in their determined resistance to ecclesiastical encroachments upon religious freedom."

The obvious necessity of adhering to the rule that no question should be put to vote, rendered it impossible to entertain any of the resolutions that were privately urged in behalf of various worthy reforms and of benevolent and Christian enterprises.

The Alliance is indebted to the distinguished clergymen who conducted the devotional exercises at the several sessions, to those in charge of the music, to the local committee of arrangements, and to the press of Boston.

NATIONAL NEEDS AND REMEDIES.

OPENING ADDRESS.

BY WILLIAM E. DODGE, PRESIDENT.

Two years ago a Christian conference was held in the city of Washington, called by the Evangelical Alliance, which was remarkable for the number and character of its members, the earnestness of its purpose, and the enthusiasm and spiritual power of its meetings.

It left a deep impress upon many individuals, and its influence is still felt in many communities.

At that conference were studied the peculiar perils of our religious life in this country; the large opportunities for effective Christian work; the resources of the church to meet these perils and opportunities; the necessity of co-operation on the part of Christians of different names, and some of the methods of such co-operation. The need of individual consecration and a feeling of personal responsibility were particularly emphasized.

As these great questions were discussed by able and thoughtful men, the need of more vigorous and united action on the part of all Christians became more and more impressed upon the minds of the delegates. A deep and solemn sense of personal accountability seemed to fill all hearts; a new and fuller sense of allegiance to our Divine Master, and a loftier patriotism.

We did not leave these wonderful meetings with simply a glow of enthusiasm and sentiment, but the practical resolve was taken that all those who were present should use their influence on returning home to bring together the clergymen and leading laymen of their several cities, towns or communities, to study carefully their peculiar religious and social needs, and to determine in what way, by hearty co-operation, these needs could be met.

It was felt that while loyal to his own denomination, each Christian pastor and layman could unite with those of other names, heartily and easily in many directions, to the advantage of each congregation, and the religious advance and purifying of the whole community.

It was especially felt that the time for more aggressive action had come along the whole line of Christian activity, and that the enormous unused power of the lay element of the church should be more fully utilized.

This was tersely stated by a leading clergyman who said: "He should go home understanding now that his church was a *force to work with*, *not* a field to work in."

The Washington Conference was kindly and generously reported, and heartily indorsed by the press of the whole country, with hardly a word of adverse criticism or suggestion.

Its topics were felt to be timely and vital. It was particularly noticeable that in all parts of the Union, the daily newspapers emphasized the fact, that if Christian people were now ready to give less time to denominational and doctrinal differences, and to unite heartily in bringing the teachings and the example of Christ into practical effect in their own lives and in their work for others, they would have the sympathy and good wishes of all the community.

The response from individuals and churches was remarkable. It is hardly too much to say that the needs and methods of Christian co-operation have become the leading question in the minds of many thoughtful and influential men.

Following the example of the Washington Conference, a similar convention of representatives from all the Protestant churches of Canada was held in Montreal last year, and state and local conferences have met in various parts of our own country.

The practical results of work done will be fully stated in the address of the General Secretary.

The great questions discussed two years ago are still full of deep meaning, and should be kept steadily before the religious conscience of the country. To this end the present Conference has been called, with the hearty indorsement of leading men of all denominations. The time is ripe for a still fuller discussion of the great problems that confront us. Thoughtful study, earnest prayer, and many interesting experiments in Christian work during the last two years, have prepared the ground, and large practical results may come from our meeting here.

It cannot be too distinctly stated that the officers of the Alliance assume no possible right to dictate as to methods, or to suggest what is the duty of the church of Christ in the great matters that will come before us. The Alliance is an association of individuals, and does not claim to represent any branch of the church. It feels most deeply that no new organization is needed, or any multiplication of agencies, outside of the united activity of the churches as now constituted. The various denominations are fully organized and equipped. Duty and responsibility rest with them.

The Alliance seeks to promote unity of feeling, sympathy and co-operation. It can be quietly useful in giving informations as to various tried methods of work; in recording the results of successes or failures, and in gathering and distributing statistics and facts which will be helpful.

It assumes no leadership, but can often act as a connecting link between separate Christian bodies, and different sections of the country. Its conferences and gatherings form a common meeting ground for those of different communions. The members of the Alliance do not believe that we shall see uniformity of creed or worship, but they look forward with hope and delight to the time when all who love the Lord, and accept his leadership, will be so compacted and organized that, acting as one body, though under different denominational names, they shall prove an irresistible force.

The divisions which separate the various bodies of the Protestant church arose largely from political causes and local conditions, in times and in countries where social usages and forces were absolutely different from those ruling in our own country. They were largely protests against state interference or action. They were often moulded by distinctions of race, or grew out of persecutions or prejudice. They have been kept alive by association and hereditary influences, and often by accidental surroundings. Most of these divisions would not have arisen under the freedom of worship and kindly charity of these better days. They should not stand in the way of the heartiest co-operation in Christian work and social reforms.

The action of the convention of the Episcopal church three years ago, in extending the hand of Christian fellowship to other bodies, and proposing terms of Christian unity, was a large advance and a most hopeful sign of the times. The response has been most cordial, and many causes of disagreement and misunderstanding will certainly be removed.

We are not living in the world of two centuries or even of fifty years ago. Events are moving with an accelerated pace that startles us. Conditions are rapidly forming that may change our civilization, and leave our children to confront dangers that may not have seemed possible to us.

We cannot afford to spend time or energy on differences which do not effect our vital belief, or our loyal service for Christ and our brothers about us who are in suffering and ignorance. We hope soon to be in our Father's presence, where everything that divides us now will seem unworthy of a thought. Why should we not agree to reduce these differences to the smallest point now, while we are doing the Father's work on earth, gladly emphasizing the living points of agreement which unite us to each other and to him. We shall never have the respect or confidence of the Godless world about us until we do this.

Now is the time of great opportunity. While we do not disguise the many elements of discouragement and danger, there never were so many hopeful signs, or so much to encourage and inspire us. The whole world is open and closely connected—there is a broader sympathy and fuller confidence than ever before. Slowly but steadily old wrongs are being righted and old prejudices are being removed. Everywhere people are restless and looking for a higher good, and a fuller brotherhood of man.

We believe that to the church of God is committed the grand mission of bringing to our own land, and to all nations, the message of love and peace. We believe that Christ's life and Christ's words—simple, tender and strong—can touch and change the hearts of all men. All wrongs, all superstitions, all selfishness and injustice will disappear before their gentle power.

God is always ready for this mighty change, but he chooses in his wisdom to work through human means. If the church—the individual members of his church—will only put themselves in his hands, with full consecration, all the infinite resources of his power are at their command, and success is sure.

And it is to talk together of this high commission and grand privilege that we are met together. Laying aside for the moment our individual church connections, we are simply Christian brothers, longing to aid each other in doing our Father's work. We do not meet to criticise or find flaws in existing methods, only to seek light and take counsel with each other.

ADDRESS OF WELCOME.

By A. J. Gordon, D. D., of Boston.

Brethren of the Evangelical Alliance: It is my pleasant duty to give you an evangelical welcome to our city, to our homes, and to our hearts. You bear a noble name—"Evangelical Alliance"—which means, if I rightly understand, not simply a body of Christian men standing shoulder to shoulder, and like the staves of a barrel held together by the hoops and constraints of an outward bond. You stand together in Christ, rather, who is head over all things to his church. The church is called a house in Scripture. But this house is not a block but a body, and the members of the body are attached to it not by mortise joints, compelling a rigid uniformity, but by ball and socket joints, in order to give a certain freedom of motion and power of adaptation to the changing scenes and circumstances in which it may be placed.

I have, therefore, few tears to shed with those who are weeping over "the scandal of a divided Christendom," as the phrase is. True, a church divided into manifold sects is not the ideal church; it is not the church which our Lord inaugurated in the beginning; and this is not the church for which he prayed in the end. But as the strength of Christ is made perfect in our weakness, so, I doubt not, the unity of Christ will finally be made perfect through our divisions. If a divided church meant a divided Christ, we might well weep and lament over the sects of Christendom. But if these sects hold the Head, this cannot be the case. As a handful of quicksilver flung to the earth, breaks into a hundred separate globules, each globule reflecting a full-orbed sun, so though by disruptions, and revolutions, and reformations the church has been broken into a hundred sects, each sect may hold in the bosom of its faith a full-orbed Christ.

Therefore, I beg you to reflect that for the last hundred years our ascended Lord has been showing what he can do through a divided church; thus bringing higher glory to himself, out of what many regard as the most lamentable evil. "Divide and conquer" is a maxim of skillful generalship. What if our great Commander has said to his church, "*Be divided and conquer?*" I cannot otherwise translate the providence of this nineteenth century.

The door of every nation under heaven was to be opened during this hundred years. But the experience of all history proves that had the church been outwardly one, a conservative organic unity, holding all its parts together and moving them according to a uniform law of action, she would have been unequal to this emergency of entering these doors and conquering these nations.

But look again. These sects have put into the field, one hundred and forty-six foreign missionary societies, which are now operating along various lines and by divers methods for giving the gospel to the world. By the division of labor they providentially arranged, the Scriptures have been translated into two hundred and eighty dialects, the work of translation having progressed so rapidly that, as we close the ninth decade of this century, we find that the Bible has been made accessible to nine tenths of the entire human family.

Then observe how the Christian forces have been deployed, as though an invisible commander had been arranging for his final campaign. There are forty missionary societies operating in India, thirty-three in China, thirty-four in Africa. Is there any likelihood that there would be a tenth of this number in the three fields, or a hundredth of the men whom they employ if there were only one great and all-inclusive church to which the evangelization of the world were intrusted? Take the Dark Continent for example. There, thirty-three regiments of the Protestant army have completely invested it, as though all ready to move inward for its final conquest. "The nineteenth century has made the African free," says Victor Hugo; "the twentieth century is to make him a man." But he cannot be a man except he is made acquainted with the divine Man who alone can strike the fetters from his soul as he has struck the chains from his body. "Is Christ divided?" asked the apostle, centuries ago. And from hundreds of missionary fields the answer comes to-day: "Yes, divided only that he may be the more completely distributed to a starving world." And over all we seem to see our risen Lord, holding in his pierced hands the fragments of his mystical body, the church, and saying to the hungry nations, "*This is my body, broken for you.*"

But one may say: "Yes, but think of the wreck of doctrine and the discord of faith which have been brought in by this disruption of the church. True; but what of the gains which have come out of this great loss? In the disintegration of the church a vast amount of free-thinking and cheerless speculation has been set free, even as the cold is liberated by the breaking up of a solid block of ice. But the question is, "Has the ultimate temperature of Christianity been lowered or raised by the process?" It is a magnificent answer which Professor Döllinger makes to those who point to the successive waves of deadly rationalism which have swept over Germany for the last three hundred years, as a convincing proof of the criminal evil of that church-disruption brought about by Luther and his fellow-reformers. Admitting the evil of the rationalism, Dr. Döllinger replies, that, nevertheless, nine tenths of all the best exegesis and the best theology of Germany has been contributed by this Protestant church which Luther led out from Rome. Here is a confirmation of the same idea of disunity working out the highest unity. The full beauty of a ray of light never comes out till it has been broken in the prism. So the harmony and glory of divine truth is destined to be made fully manifest only through the refraction which it has suffered in its sectarian divisions.

But if this nineteenth century has shown what a divided Christianity can do, its last decade ought to show what a practically reunited Christianity can do. The time is ripe for an evangelical alliance against every form of Satanic alliance that threatens the safety of our country. I verily believe, that if the twelve millions of Protestant Christians in the United States would mass their forces and move as one man, there is not a form of national or social iniquity that would not be swept away before their irresistible momentum. Divisions for reaching the world, but now, unity for saving our country! And there is tremendous power in unity. The engineer who built the Suspension Bridge is said to have expressed the opinion that nothing would endanger it except, possibly, the passage of an army of soldiers keeping step to martial music. Not the ponderous trains gliding smoothly over, but the tramp, tramp, tramp of thousands keeping time to the same measure and rhythm—this might set the bridge to swaying and imperil its stability. A united church, the vast army of our American Christians moving as one body, keeping step to measures of uncompromising righteousness,—what form of social wrong or political iniquity could stand before such a host?

It cannot be denied that the Catholic church has a certain powerful advantage for speaking with authority on great moral questions, in that it has but one voice. If only our Protestant body could have one conviction on such questions as the saloon and Sabbath desecration, it might also have one voice.

When the American church can fully take to itself the benediction pronounced upon its Master, "Thou hast loved righteousness and hated iniquity," it will have one conviction and one voice on moral questions. Then it will be able to turn an effective frown upon that cross-eyed statesmanship, which is so characteristic of our times—the statesmanship which smiles blandly on the church and at the same moment casts devious glances of friendly recognition towards the saloon; which patronizes Christian missions, and at the same moment imperils the position of the missionary in the East by magnifying the immigration of a few harmless Chinese into "Mongolian invasion," and publicly calling for more stringent Congressional legislation to resist it,—a violation of the comity of nations which has already begotten wide-spread distrust and ill-will in China. And not only that; but, upon the great questions that are now agitating society, we find a characteristic temptation belonging to the olden age, one that was recorded concerning our Lord Jesus Christ—"Command that these stones be made bread." The great art of the adversary is to turn us Christians from soul-winners into bread-winners, to take the lower stratum of society and grind it up between the upper and the nether millstone of power and capital, so that God may have to say again, "Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord." Command that these stones be made bread. Our Lord Jesus Christ speaks just the opposite word: "God is able of these stones to raise up children unto Abraham." Stones they are, rough and uncouth, but they can be turned into living stones, builded together for an habitation of God through the Spirit. Stones they are; but under the discipline of God's hand they can be made into corner-stones, polished after the similitude of a palace. Stones they are; but in the hands of the Great Lapidary they may be made to adorn his breastplate and shine with nameless beauty—topaz, and beryl, and jacinth, all giving a different color to set forth the glory of the Lord. So may God help us to live and act as those that are ruled by the life of Jesus Christ. If he rules the tide of human conviction and Christian conscience, that tide will be irresistible.

> "The moon above, the church below
>   A wondrous race they run;
> But all their beauty, all their glow,
>   Each borrows from his sun."

If the Sun of righteousness shall rule the church by day and the church shall rule the world by night, until the day dawn and the shadows flee away, the world and the church alike will come under the dominion of God, and go forth "fair as the morn, clear as the sun, and terrible as an army with banners" to conquer this world for Christ.

PROGRESS OF CHRISTIAN CO-OPERATION SINCE THE WASHINGTON CONFERENCE.

BY JOSIAH STRONG, D. D., GENERAL SECRETARY OF THE EVANGELICAL ALLIANCE.

WITHIN the memory of the older members of this Conference, the various Christian denominations were little less than openly hostile to each other. When peace existed it was much like that of Europe to-day—an armed peace.

At the formation of the Evangelical Alliance in London forty-three years ago, upwards of eight hundred representatives of more than fifty denominations met together and, formally laying down the arms of their unchristian strife, made declaration of inter-denominational fellowship.

The Washington Conference of 1887 was a most significant and memorable expression of the conviction that the exigencies of the times cannot be met with mere kindliness of speech or the profession of fraternity, but imperatively demand the active co-operation of Christian men of every name. This was a most important step in advance. If the churches are really entering on an era of active co-operation, the fact is a prophecy of quickened spiritual life, of mightily augmented power, of the rapid increase of mutual acquaintance and hence confidence, and a sure promise of ultimate answer to the prophetic prayer of our Lord that all whom the Father had given him might be one. It becomes, then, a question of great interest whether the churches are actually entering or preparing to enter this new era and what are the signs of progress.

Great social and religious movements, like great rivers, usually spring from several sources. When God kindles a new enthusiasm among men, he is apt to let fall the sacred fire into several hearts at the same time. Near the beginning of this century, several years before the formation of the American Board, seven men and two young women scattered through three of the New England states, unknown to each other, were strangely moved in behalf of the heathen. From their individual longings, prayers, and endeavors came the first foreign missionary society in America. As the springs in the hillsides and mountains, unknown to each other, but fed from the same bounty of the skies, having no common purpose yet obedient to a common law, flow together and form the headwaters of what becomes a mighty river, so men, widely separated but filled with the same heavenly enthusiasm, though strangers to each other, are drawn together by a gravitation, known to God's providence, until they meet to unite and organize their endeavors.

It is significant as a sign of the times and to many minds an evidence of divine influence that this movement toward Christian co-operation should have sprung up independently and almost simultaneously in communities widely separated in Eastern, Middle, Rocky Mountain and Pacific states. Scores of men had recognized the necessity of co-operation in order to bring the gospel to bear upon the entire life of the community, and in their study of the problem were thinking along substantially the same lines, when the Washington conference powerfully emphasized that necessity and at the same time presented a carefully matured plan of co-operation.

Immediately after the Washington meeting it became apparent that the new movement would require the services of a Field Secretary who could give personal supervision to inaugurating the work in different communities. Those of you who at Washington heard the Rev. Dr. Frank Russell present the method of co-operative family-to-family visitation with which for several years he had been identified, will recognize the eminent fitness of the choice which called him to that office. He entered on its duties in March, 1888.

The general plan for extending the work is to concentrate efforts chiefly on one state until a sufficient number of cities have adopted the method to choose a state committee which shall accept the responsibility of the state work and call a state secretary to push it forward, thus releasing the Field Secretary of the National Alliance to repeat the same process in another state. By this method a work which could not be done from the central office in a century may through the co-operation of a constantly increasing number of state secretaries be successfully completed in comparatively few years.

The Field Secretary, therefore, while responding to some of the many invitations which have come from all directions, has given most of his time to the state of New York, where a state committee has been formed, whose chairman will follow with some account of its organization and proposed work.

Although our efforts have been directed chiefly to New York, the work has been inaugurated in some two score cities in fifteen states and territories. Doubtless Alliances might have been formed by the hundred, had their mere multiplication been the great object of endeavor. But we have learned that without the personal supervision of some one who has had actual experience, the conception of the work and its organization are liable to be radically deficient. For instance, some alliances have been formed without any provision for house-to-house visitation, which is Hamlet with Hamlet left out. Others have made only a single canvass of the community without any attempt at the sustained visitation which is the very genius of this work.

During the past year, therefore, we have declined all invitations to lay before the Christian public, through magazines and the press, this new undertaking of the Alliance, knowing that such presentation would stimulate the organization of work which in many instances at least would prove to be radically defective and ephemeral. It has seemed wiser to build slowly that we might build more solidly. We have, therefore, confined our attention chiefly to communities within the reach of personal supervision, and rather discouraged organization at a distance until men could be raised up, who, through personal acquaintance with the work, would be fitted to serve as state secretaries.

Not a little of our work since the Washington Conference has been like the preliminary survey which engineers make when they undertake to build a railway. We have been running our levels over the proposed line of progress, measuring the width and depth of chasms to be bridged, the height of hills to be cut through and the diameter of mountains which must be tunneled. That is, we know far better than we did two years ago what are the obstacles which must be overcome, and our experience has been worth much in teaching us how to meet them.

That we may better appreciate whatever progress has been made, let us glance at the obstacles which stand in its way.

1. The *vis inertiæ* which meets every new movement. It is an Herculean task to change long established customs or methods, and to do it suddenly is an impossible task. Habit is like the channel of a river; it gives direction to the stream of activity and is worn the deeper by the stream. The older and more experienced a man is, therefore, the more apt is he to disfavor radical change.

I would not be understood as offering a criticism upon conservative men. Conservatism is as necessary as it is natural. The brakes are as indispensable to the safety of the train as is the locomotive to its progress. It is perfectly right to require the new to demonstrate its superiority before it is permitted to supplant the old. And that demonstration requires time.

During the probation of a new movement, especially if it runs directly counter to men's inclinations and long established habits, it will move forward only so long as there is a steady pressure behind it. That pressure comes from some one man or possibly two. If that man dies or is called to another field of work and no one is found to take his place, the pressure ceases and the movement stops. This has occurred in the case of a number of Alliances. Even though the good results of the work are abundant and apparent, it will cease unless a constant pressure is applied until sufficient momentum is gained, and then the law of inertia, which in the beginning is its enemy, will become its ally.

2. Another obstacle which hinders this and every other good work is the indifference of many. Modern life is so intense that people have become preoccupied. Leisure is well-nigh extinct. The exacting demands of business and household cares frequently leave neither time nor strength for outside work. But enthusiasm bids sun and moon stand still, and works miracles. There is a visitor in New York whose ordinary occupation takes her from home at half-past six in the morning, and does not permit her return until seven in the evening; yet this busy woman is one of the most efficient visitors in her ward, and continued her visitations through the summer months when such work was generally suspended.

In this day when people are so preoccupied with their own concerns, they are often indifferent to others because it is difficult to command attention long enough to arouse interest. But the very character of the work which the Alliance is inaugurating is peculiarly adapted to overcome indifference. It brings to light specific facts—not generalizations, which never touch the sensibilities, but truths and facts which have been individualized, having flesh and blood representatives, with whom the visitors have come into actual, personal contact. Such experience will arouse interest, if anything can. One visitor, rejoicing in a new found blessedness, said to her pastor: "The time which heretofore has been given to fashionable calls I shall devote in the future to this house-to-house visitation." The president of one Alliance writes: "People who a year ago pooh-poohed the whole plan as impracticable now tell me that they regard this as the grandest opportunity of their lives for Christian service."

3. A third obstacle is the entire inexperience of most Christian men and women in this kind of Christian work. Too many are content to hire the minister and the missionary to love and save souls in their stead. It is not an easy thing to talk with a man on the subject of his personal relations with Christ. Says Bossuet, "It requires more faith and courage to say two words face to face with one single sinner than from the pulpit to rebuke two or three thousand persons, ready to listen to everything, on condition of forgetting all." Ordinarily such faith and courage as are requisite for successful personal work must be acquired by experience. It is not surprising that most Christians lack the courage to call at the house of a stranger, uninvited, on a religious errand. Nor is it strange that beginners make mistakes and often become discouraged. If we of this audience should attempt at our time of life to learn a trade, I fear we should spoil a great deal of stock before doing much good work. Many of us would soon become disheartened, and any mechanical interests dependent on our skill would, I fear, suffer sorely, at least for some years to come.

Now, the average church member knows as little about this form of Christian work as we know about carpentering or shoemaking. We must of course allow for many blunders by beginners, and expect from them only imperfect results. If then, notwithstanding so great an obstacle to early success, visitors are able to show really good work at the end of six or twelve months, what may we not expect in the future when they have gained a practical knowledge of human nature and have acquired the skill and confidence which can come only with experience?

The men and women on whom we must rely for the beginnings of this work have their life-long training or lack of training to overcome. May we not confidently hope that the Young People's Societies of Christian Endeavor, the Epworth Leagues and the St. Andrew's Brotherhoods, which are a new and powerful force in our Christian life and training and which promise much for the future, are raising up a generation which will find itself at home in such work?

4. A fourth obstacle is the overwork of pastors. Of pastors generally and especially of city pastors, every hour of time is crowded and often every ounce of strength is taxed. With such busy men this work can find place only by displacing some other. Just in proportion as it succeeds in bringing the non-church-goers to the churches it adds to the labors of the pastors. Frequently the first visitation makes known to each pastor scores and even hundreds of families, quite unknown to him, who have expressed a preference for his church. This of course makes large demands on his time and strength, especially if his church is not well organized for its own work.

But pastors are thus overtaxed because they are attempting to do their own work and that of the churches besides. An efficient church membership relieves them. If the latent force in the church should become active, fewer pastors would break down with brain and nervous disorders.

This new work will in time greatly unburden the ministry by enlisting the active co-operation of the laity in all church work.

5. There is one other obstacle to co-operation which I will only name, and that is sectarianism. Happily this is decreasing. Men are learning that their denominational world, large as it is to them, is, after all, only a small part of the great Christian world. With the lowering of denominational walls men are getting a wider view and beginning to live larger lives. Moreover the mutual acquaintance and esteem which are the result of co-operation are fatal to the sectarian spirit.

Thus it appears that the work itself is peculiarly calculated to overcome the several obstacles which obstruct it. For this, however, time is requisite. Too much must not be expected at the outset. A professor in college used to say to us: "Young gentlemen, I shall be perfectly satisfied if you will remember that after it has been told you one hundred times." Moral training as well as mental requires "line upon line." The habits and life of a city cannot be changed or perceptibly affected by calling some afternoon on each family and inviting every one to church. It may take years to produce marked results. The object of repeated visitation is to become actually acquainted and through personal acquaintance to acquire personal influence. Then that influence is to be used in winning the family to Christ and the church. In one city of twenty-five or thirty thousand inhabitants the nineteenth monthly visitation brought to the churches thirty-eight families; which being interpreted means that there were thirty-eight families there upon whom *eighteen* visits produced no visible results. The work requires the grace of grit.

Of the two score cities in which Christian co-operation has been begun in some form, a large proportion are in New York. The remainder are scattered through Massachusetts, Connecticut, Rhode Island, Pennsylvania, Delaware, Maryland, Ohio, Illinois, Michigan, Minnesota, Kentucky, Kansas, California and Washington Territory. In most cases the work was begun too recently to show any considerable results as yet.

The president of the Alliance in Rome, N. Y., wrote a few days since: "Our year's work has been quite satisfactory, bringing a large amount of work to each church. We had a good rally last evening—notwithstanding the rain and a very dark night. Officers were elected, most of the old visitors continue, and the prospect is good for another winter's successful work."

A prominent pastor in Rome said in an address:

"Great good has been done by the 220 visitors who have been doing the work; they have brought to light 1,600 people in this city who have no church home. Many say they cannot bear the expenses or are not properly clothed. The reports show that 200 persons have been put down as desiring to be called on by the Presbyterian pastor. I have visited some of these places and have found extreme want. There is no limit to this work, and I believe it is the best work ever done in this city."

In Rome, quite a number of children who were found not attending day school were properly clothed and sent to school.

In West Troy, N. Y., 1,737 families have been visited the past year, and the visitors have ministered to the spiritual and temporal needs of many.

In Binghamton, N. Y., during the past year, which really includes only six months of work, the monthly reports show that 324 persons have commenced church attendance and 549 scholars have been added to the Sunday-schools. The secretary writes that probably some of these names have been duplicated in reports.

The secretary of the Kingston N. Y. Alliance, reports that in addition to their house-to-house visitation the work of their Alliance has aided in the abatement of the liquor traffic. Their visitors have also held some neighborhood prayer meetings.

Here and there we learn of a congregation doubled and a Sabbath-school more than quadrupled. So great increase, however, is quite exceptional.

Bibles and tracts are distributed more or less.

In New York City, under the direction of the Chickering Hall Conference Committee, co-operative house-to-house work has been inaugurated in five wards of the city and about twelve thousand families have been called on. The work was much interrupted during the summer, but is now being reorganized and vigorously pushed.

Immediately after the Washington Conference there was much talk of inaugurating the movement in Brooklyn, but the result showed that in so great a city the work could not be successfully organized without a secretary who could give his whole time to it.

While the English-speaking churches, however, were talking about the work, the German churches vigorously undertook it. The pastor of one of the leading Lutheran churches of the city writes under a recent date : " Some time ago the attention of the German churches of our city was called to the proposed evangelization of Brooklyn upon the lines laid down by the Alliance. The churches which joined the movement and carried into effect the plans suggested, even though such plans had to be modified somewhat on account of certain conditions prevailing among the German speaking population, have most unmistakably derived great spiritual as well as material advantages from the movement. Of two churches I know personally that after the first canvass many new members joined the church. In one church, seventeen families were added to the congregation in three weeks. One very large church soon recognized the necessity of providing an additional church building in a district which had heretofore been a part of the field of that congregation. The result now is a flourishing congregation of about one hundred and twenty members, a commodious edifice, and a very fine Sunday-school. Mission Sunday-schools and preaching stations have been called into existence in many parts of the city, some of which will soon develop into self-sustaining congregations.

" Now, while I am not prepared to say that *all* the wonderful progress in this particular part of God's Kingdom is due to the causes above mentioned, I can nevertheless state conscientiously and very gladly that much of the active and energetic work that has been done among the churches referred to received its impetus from the great movement so courageously begun and so faithfully carried on by the Evangelical Alliance."

Philadelphia has secured an efficient secretary who devotes his whole time to the work. The city has been divided into twenty districts, in nineteen of which Branch Alliances have been organized. In only five or six of these, however, has house-to-house visitation been begun. During the months of June, July, August and September the Philadelphia Alliance conducted a preaching service on Sabbath afternoons in the park. This was well attended and the attention was cheering. Thousands of gospel tracts were distributed at these services.

Baltimore was the first large city to undertake this work, an Alliance having been organized there about two years ago. It was stated that during the first year at least twenty-five thousand families were visited. Says the Secretary:

" It has given a new conception of Christian work and interest to those who have enlisted in the movement. By testimony of pastors from many churches, it has led people to church and even into membership, and has carried the gospel into many homes. It has provided the organization and materials for a complete system of visitation of the whole city, and has demonstrated its feasibility and usefulness."

Last September, at about the close of the second year, the Ministerial Union of Baltimore and vicinity, in a full meeting of the clergy of the various denominations, agreed without a dissenting voice that the work should be continued, and made provision for a still more vigorous prosecution of it.

A pastor in Springfield, Mass., whose church is engaged in family-to-family visitation, writes:

"Our visitors, now on their second year, are in the main mothers, who, without servants, do their own housework and sewing and care for their children, consequently having little leisure, and yet they are under this system willingly and successfully doing the work."

"Its value is incalculable, and marked results can be seen in the attendance upon religious services, in creating a spirit of Christian fellowship throughout the community, and in conversions."

"I believe your ways and means of work, in forms varied according to circumstances, contain the satisfactory solution of the problems of city evangelization and the winning of the non-church-going masses."

The above items suffice to show that co-operative family-to-family visitation has made real beginnings, and that the measure of success, notwithstanding many and great obstacles, is sufficient to justify strong hopes for the future.

It should be observed in this connection that the general conditions for the extension of the work are constantly becoming more favorable. The relations of the various Protestant denominations have received increased attention on the part of ecclesiastical bodies during the past two years; and friendly advances have been uniformly met in a most friendly spirit. The wonderful progress of the Young Men's Christian Association during this period—the greatest in its history—and the phenomenal growth of inter-denominational young people's societies during the same period are significant. There have been several important conferences whose express object was to facilitate Christian co-operation. In many religious assemblies it has been a prominent subject of discussion. Such an audience as this, gathered from the East, West, North and South is witness to the deep and wide-spread interest in the subject. The great inter-denominational missionary congress in London in the summer of 1888 shows that the desire on the part of Christians of different names to act together is not confined at all to the United States but is world wide. Perhaps no one item of evidence is more significant or hopeful than the fact that in one of our New England Theological Seminaries a part of the recently established course of instruction, given by the chair of Practical Theology, is training in co-operative family-to-family visitation. The young ministry believes in it or is very easily converted to it. Dr. Parkhurst, after a trip through New England, said: "Co-operation is in the air." When men are thinking co-operation it is much easier to induce them to act co-operation. When it is in the air, it will soon be embodied in organization and on its feet.

The office of the Alliance is a good watch-tower. It is in correspondence with representatives of all the great Protestant denominations and with all parts of the land, and as the result of the correspondence, observation, study and experience of the past two years we have become absolutely sure of the supreme value and ultimate triumph of the two great principles involved in this work, viz., *personal touch* and *co-operation.* Manifestly, if the multitude is to be reached and will not come to the churches, the churches must go to the multitude; that is, to the individual men and women who compose the multitude. And this personal work cannot be effectively done on a large scale without system and co-operation. Christ himself, even with miraculous resources at command, did not attempt to feed the multitude without systematizing the work. He divided the thousands into sections and companies, and seated them "in ranks by hundreds and by fifties," that the co-operating disciples might in orderly fashion minister the miraculous bounty to every one.

The particular methods by which these two cardinal principles are applied may vary, may need to be materially changed, but the principles themselves, which afford the solution of the great problems of city and country evangelization, are so scriptural, so natural, so reasonable, so necessary to the coming of the Kingdom that their final triumph is to me as certain as the sure triumph of the Kingdom itself.

CO-OPERATIVE RELIGIOUS WORK IN NEW YORK STATE.

By R. Fulton Cutting, of New York.

I shall address you very briefly indeed this morning, because so many of the results of this method of co-operation in New York State have been already stated to you in the address which you have just heard delivered. First, perhaps, I had better say one word about the organization of our committee. It was called into existence very largely by the Evangelical Alliance itself, but also by the necessities of the occasion, there being so much demand from the various quarters of the great state of New York for the inauguration of this co-operative effort that it was thought wise, at a conference held in the city of Syracuse, somewhat similar to this one, that a committee representing the state of New York, composed of citizens from various quarters of the state, and consisting almost entirely of its laymen, should take the entire responsibility of pushing this work and of organizing it throughout the whole state. This committee was then organized, and held its first meeting in New York, a very well attended one, and at its request the Evangelical Alliance consented to part, as it were, for the time, with the services of its Field Secretary, the Rev. Dr. Russell, who, at the request of the State Committee was assigned to special work in New York State, the committee agreeing to assume the responsibility of his salary and other expenses incident to the work he was to carry on.

Under this system the work has been carried on in New York for some time past. One of the first things that came before this committee as it organized was an opportunity afforded to them, through the kindness of one gentleman largely interested in the whole work, to thoroughly canvass some of the country districts. I may say, first, that the state of New York we regard as largely typical of the whole country, in the first place, having its metropolis with its great suburbs and teeming population, and the variety of interests arising from its great over-crowded tenement-house districts; then its large cities of the second class, its manufacturing centers, railway towns, and large stretches of agricultural country. It was thought best at first to direct attention to these agricultural districts. I shall not attempt to trespass upon the ground which will be ably occupied in this session by the gentleman who is to speak to you of the needs of the rural districts, but I may mention one or two of the conditions of religious life that were found existing in those communities that have been canvassed in the Empire State. The canvasser spent some months in going about throughout the country in districts more or less neglected, more or less distant from the great centers of educational influence. We obtained also information with regard to other sections of the country portion of the state which could not be visited by the canvasser, showing very much the same results. It has been found in a great many of these districts that churches which once were vigorous, thoroughly organized, active, influential, have become, so far as the congregations are concerned, disintegrated, and the buildings that once contained them are falling into ruins; showing that while we have been pouring out money for the support of our home missionaries in the far districts in the West and Northwest, we have been, as it seems, leaving these once vigorous eastern districts to fall into a sort of moral senility and to eke out a bare existence by occasional gratuitous friendly aid. Many of these old churches are but rarely occupied for preaching services. They are occasionally used for funerals and weddings, but beyond that have no practical utility whatsoever. One town has been mentioned to us especially, a large town not very far from Utica in the center of New York State, a town containing some ten or a dozen vigorous and thriving country stores and three hotels, in which there has been no preaching of the gospel for some years. The character of that town shows unmistakably what the effect of the absence of gospel teaching has been. The report received from it is that it is one of the most profane towns that can be discovered anywhere; that the little children and the old men alike use God's name generally only to blaspheme. It is true that there is a small and a feeble church in the village about a mile away, but there is some feud between these two towns, and but one family in the larger town ever attends religious worship at this church. Here is a town in the very center of New York State, itself a comparatively large town and but a very short distance from a large city, which is absolutely without any of the influences of the gospel of Jesus Christ.

Now, our canvasser has also found in traveling through these country districts, that the vices of intemperance and gambling have very largely increased. There was a time when the vigorous churches in these country districts sent up to New York City and to all these other large cities, young men of sound, robust characteristics, fresh from the moral and religious influences of their country homes; young men who, coming into the cities, at least until they fell under their evil influences, tended rather to elevate than to lower the general religious tone. Alas, we find now that the characteristics of these country young men who are coming into our cities, are such that when they come in contact with the vices and the dissipated habits that flourish there, they can very readily assimilate them, for they are not themselves above the moral level that we find in the great centers. And so, as far as the cities are fed to-day from these rural districts, they are fed by an element that is not helpful to us, and we do not care whether it comes or no.

Organizations, if organizations they can be called, I say, inasmuch as they have really brought into existence no new machinery, and have demanded for no increased expenditure,—have been formed in quite a large number of the cities of the state. In Binghamton, in Rome, in Schenectady, in West Troy, in Lockport and in Kingston, district organizations have already entered upon their second year. During the summer the work has been very largely laid aside, as is the custom with Christian work in the cities, but it has in the fall been resumed with great vigor and earnestness, and they are commencing to realize, I think now, with the commencement of the second year, what the practical effect of this great work is to be to them. The results have certainly been most significant already. I will not repeat statistics which have been read to you in the paper which you have just heard, but there are one or two things I may state, perhaps, to add to them, to encourage us with reference to the hopefulness of the work itself.

The result of the visiting which has been done in these large towns has been to me, and I think will be to anybody interested in the work, most astounding. I do not find myself quite able as yet to realize how it is that visits undertaken by comparatively inexperienced persons, in sections of the country, and in districts where we hardly expect to meet with any very large response; I do not understand, I say, how it is they have met with such great success. Rebuffs, discourteous incivility, have been hardly ever found. Of course such experiences are met with here and there, but they are so insignificantly rare, and the *entrée* has been accorded so readily to those who have gone visiting from house to house, they have been met with such responses, they have been so kindly received, they have had so many blessed experiences in dealing with people who were found to be simply waiting for some Christian man or Christian woman to speak to them upon religious matters, that the result has been marvelous in the influence it has had upon these visitors themselves. And I am not yet, I say, quite able to understand how this abundant success which has been shown, has been attained by those who have been going about from house to house in sections in which they were entirely unacquainted, into houses where they did not know a single inmate, and without experience gained by any previous visitation whatsoever. Therefore if nothing else were to be done, if the work should all fail, and we should have to re-organize on some new basis, I cannot help feeling that a very great gain has been made in the power which has come to us as Christian churches, and through the possibility we have discovered of bringing in of so many people to attend upon the services of the house of God. It is hardly necessary to say that with such experience as this, with such success as has been attained by the visitors, the influence upon the visitors themselves has been most marked. Many and many a man and woman who had taken comparatively little active part in the aggressive work of the church has found here an opportunity for usefulness which has brought a blessing upon their own souls, and has enabled them to do what they thought they would never be able to do at all. The organization has simply been pointing out to men and women who had some heart to work but did not know how, methods and plans by which they could employ themselves effectively and successfully.

These visitors are called together from time to time, once a month in fact, and that is one of the most important features in

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all the work. They go about into various houses and blocks to which they are assigned, collecting information, obtaining the names of persons who are ready to attend various churches or to see various pastors, if they express any preference, and then they come into the meeting once a month and discuss questions that have arisen in their experience. And these meetings are most instructive and interesting. Issues are coming up at all times with which these visitors are as yet wholly unacquainted, and with which they themselves do not know how to deal. But they come into the large meeting of the visitors, among whom are men and women of experience, they relate what they have learned, they tell what they have done, they describe their difficulties, and they ask how they are to deal with such and such a case, and oftentimes they receive some suggestion or instruction which enables them to go right back to the house from which they had come with somewhat of discouragement, feeling that they are now prepared to do or to say the right thing. There are others who come having met with rebuffs, or with indifference at least, and feeling that they have not accomplished very much. They relate their experience, and for every one of such they hear nine others who relate experiences of encouragement, and hope, and promise, and they go back to their work with fresh courage, hoping that if they continue, a portion of the same refreshment will come to them also.

The results, therefore, that have been attained, even if the work itself should fail, will never be lost, but will inevitably be utilized hereafter in some other scheme, if this one should not succeed. The work, however, has been so very successful, as you have already heard, as to demonstrate, one would think, that it must continue. It is quite possible that in the light of experience and additional familiarity with our work, other plans may be adopted that will facilitate the operation of the visitors, many other schemes devised by which their visits may be made more effective, and many other ways found in which the principle of co-operation shall be made more efficient upon the whole body of the people in any one place.

There have been what may be called one or two failures; we must not overlook them. Perhaps I may properly say there has been only one failure in any town where the work has been inaugurated on the basis and carried on on the lines laid down by the conferences. There have been two other towns, perhaps more, in which the work once inaugurated and vigorously carried on has ceased, but that has been largely from local causes over which clergymen and visitors had very little control. It has happened in two of the most important towns, by the removal or death of those clergymen who were most prominent and active in pushing the work itself, and in the absence of other leaders and through new pastors coming in, and not yet acquainted with the districts of the town in which the work had been carried on, the work has not been reorganized and carried forward. But I am sure the work will go on in those towns. They have learned too much of the value of that kind of work to let it drop permanently, and I fancy so soon as these new pastors have become seated in the saddle, and have learned from the visitors of the successes gained and victories won in the past, they will join readily in carrying on the work.

I had intended to say a word about the city of Brooklyn and New York, but you have heard quite fully what has been done there, of the success which has been attained in the work, and of the reason for its failure. I may say that in New York City the work has been carried on in a somewhat different way from what it has been in other places. The city has been divided into wards, some of which are being worked by independent committees. In some of these wards we have encountered quite a different class of people from those who are usually visited. Rev. Dr. Parkhurst has a committee which is working right about his own church, which is situated in a part of the city where the population is relatively well-to-do. He has been working too recently there for me to offer you any results of what has been accomplished. I know that a large amount of information has been obtained, but I cannot yet report as to what success he has had in visiting people who live in what in New York we call the "brown stone" houses.

Of course the difficulties attendant upon the carrying on of this scheme in a very large city with its innumerable conditions are very great indeed, and I do not think we have yet learned quite enough of the conditions of religious life to enable us to organize a great city for visitation.

Let me say one or two words in closing of some of the results we have met from this work, and what seem to me to be some of its possibilities. First of all there have been discovered in the various towns and cities in which the work has been carried on, a vast number of persons who were not attendants upon any church at all, who yet were in no sense indifferent to the gospel, a vast number, a number so much larger than anybody supposed to have been possible, that it seems almost astounding. And yet of this vast number almost all, we may say, have been persons not at all indifferent to the calls of the gospel, but simply those who have slipped away from church organizations to which they belonged in other towns, and who, from one cause or another, have ceased to go to church, till they have become so unfamiliar with Christian congregations and Christian worship that they have arrived at a condition of non-church going from which it is hard to rouse them. And yet very many of these people have been found who are ready to go back to churches and to enter anew into that Christian association and fellowship that they knew and delighted in, in years gone by. And we have discovered a large number of people, as I say, in no sense indifferent to the appeals of Christ, who by the apathy and want of co-operation of Christian men and women have been allowed to slip into a position that would have ultimately grown into utter and absolute indifference, and perhaps atheism.

Another result is, that through this system of visitation we have discovered the incompetency of the various denominations, in the way in which they have handled these who have once been members of congregations, to retain them as church members. A very large percentage of the people who are found, not going to church but ready to go, have been members, perhaps, of congregations in other places, some of them have been members of the church itself, who through necessity or other causes have moved from one town to another, have come into a place in which they have no friends, no relations, and no associations, knowing nobody in the church, and nobody asking them to come into the church, and who have simply slipped away from all church relations whatsoever. We have proved the incompetency of denominational effort to handle this issue, or people once members of a church or members of a congregation would be more generally held. One element of our weakness in our work upon denominational lines has been shown in our inability to maintain the hold we once had on people who have been members of our congregations.

One more thing. There is a characteristic about this whole work which seems to me eminently significant and very important. It is that it requires something of our Christianity to-day that is very much in the nature of a test of what it really is, and we want to find out through this channel what our nineteenth century Christianity means. We look about us on every side in our church organizations, and we see the increase of activity and vigor. Organizations are as numerous as leaves in Valombrosa. The world is full of them, ennobling our age with an ever ready philanthropy. But there is in very much of the work of these organizations, hard as it is, an element of excitement, an element of interest in mere humanity which brings men into charitable societies, the ordinary interest in humanity which is felt by people who do not have very much heart in Christian work. We gather on these boards of trustees and employ agents, perhaps, to do the harder part of the work, while we employ ourselves in giving orders from the council chamber. But here is a work that calls upon something more than that which is simply interesting and exciting. A visitor goes his rounds; his first visit, his second, third, fourth, fifth, sixth, tenth, twelfth, fifteenth, twenty-fourth, perhaps, is interesting; but by degrees the novelty has worn away, by degrees he has discovered that some families, no matter how often he visits them, and though they may make response by going to church, are uninteresting families, because there are a great many people whom we cannot very much interest ourselves in, even though we know they have souls. We are glad to do what we can for them, we endeavor to bring them into the church, but they do not interest us. But the visitor is called upon to go on visiting such a family, he must go on month after month and year after year, for this, as you know, is a permanent work, and it is this that calls upon something of the heroism of Christianity. Now, we want to find out through this channel, if through no other, whether our nineteenth century Christianity, existing in these large cities amid all the deteriorating influences of luxury, is equal to this work that calls upon men and women to go week after week, and month after month, and year after year, it may be, visiting the same houses, the same families, the same people. That takes something more than a mere interest in work. There is not much excitement in it after twenty-four of these visits have been made. but when the third and fourth year comes it takes heroism; and we want to find out whether our religious life is equal to it. It is well we should find out, for if it is so we need have no fear of the success of any such enterprise as this, for we will know that those who have been equal in something which thus taxes patience and calls upon heroism, will be equal to far greater sacrifices, and in the true missionary spirit to go anywhere they may be called upon to go.

I have only a word more to say about what seems to me to be the possibilities of Christian co-operation. They seem to be immeasurably large. Perhaps I am too optimistic in the forecast I make of a movement like this, but I cannot but conceive it has possibilities of usefulness as vast as any other organized effort that we have known of for many years. First of all it is going to bring about a better relation between different classes of society. People are going to become acquainted with each other. It is going to bring about, I am satisfied, such an acquaintance and relation between the relatively well-to-do and the very poor as shall help very much indeed to solve the vexed problem of the relations between capital and labor. I cannot but conceive that people well-to-do becoming acquainted, as they will for the first time in their lives, with the abodes of poverty, with the difficulties and the hardships which seem like almost insurmountable obstacles to the living of a godly life, will come to understand, and to feel a sympathy for the poor, that when it has brought forth fruit will help very largely in the establishment of better relations between capital and labor. It seems to me it must also do much to break down the exclusiveness which is sometimes justly charged upon the Christian church. People going around and visiting and inviting others to their churches must put away the spirit of exclusiveness which they have had, and the dispelling of the spirit of exclusiveness must introduce one more element into our ecclesiastical life which will go far, as it has been going far in the last ten or fifteen years, to help the church of God to commend itself to the masses of the people, and that is the institution of a universal free church.

REPORT OF THE ALLIANCE FOR NEW LONDON, CONN.

BY J. G. JOHNSTON, D. D.

THE report which I am asked to give of the New London Alliance can differ very little from the report of any other Alliance. It is marvelous how slightly the plan devised and applied by the Secretaries needs to be modified to adjust it to local conditions.

New London, with its population of say 15,000, is very largely composed to-day of those who have lived there all their lives, and most of them have been allied to some church from their earliest days. The non-church-going class is small in proportion to the entire population, and yet the class exists—enlarged by new-comers, who are now increasing more rapidly than at any previous time in the two and a half centuries of the city's existence.

The Field Secretary, Dr. Russell, visited us at our request in April of this year, and in a month the supervisors and visitors were chosen and at work. Five churches enlisted in the service and the entire city is covered in the plan. Work that depends on the voluntary efforts of 19 supervisors and 190 visitors, will show weak places here and there. But a round of visits was made before summer, and unexpected results were reached. No one before knew how many there were who had no church relation. Well-known houses on well-known streets were found to contain families who had not been in any church for years, families who were assumed by one pastor to be under another pastor's care—families who freely expressed a desire to come again into friendly acquaintance with some minister and his church—who can doubtless be brought again with their children into regular church attendance. The advantage of the Christian sympathy displayed by the churches in this general effort, of an interest plainly for the persons visited and not merely for the enlargement of any church; the advantage of the personal friendship expressed by the visitor, and of the spirit of Christ in the whole work is beyond anything gained by any of the many methods before used in securing what is called a religious census of the city. No one is left to say that he has not been invited into the churches, that he is neglected because he can bring no money into the church, and many cases are brought to the knowledge of the pastor where his personal attention is just what he most delights to give, where doubts and misapprehensions can be cleared away and the path smoothed for the long delayed entrance upon the Christian life. But nowhere is the beneficent result of the work more apparent than upon the visitors themselves. In many cases they were chosen by the pastors with hesitation, and fear as to their willingness or even fitness. In some instances where he was most doubtful he has rejoiced in the discovery and awakening of latent energies which will not cease to be a blessing to the church. And individuals who accepted the service with deepest reluctance and misgivings, are almost transformed by the joy and the rewards of a service which demanded and secured the presence of the Master. I do not attempt to measure results by figures, for nothing may give a falser impression than figures—but many are to-day in the church, families are in attendance at divine worship, children are in Sunday-school, and Christians are radiant with a new joy, because of this organized and persistent effort to find the straying sheep whom the Shepherd loves, and for whom he waits. It has most amply rewarded all effort and expenditure, has opened new fields and new methods of service—new realms of experience—and has enlarged the conscious energies of the churches as it has revealed how much may be done by an aroused and consecrated laity for the progress of the kingdom of God.

REPORT OF THE ALLIANCE FOR BALTIMORE, MD.

BY O. F. GREGORY, D. D.

THE Evangelical Alliance for Baltimore, Md., was organized October 31, 1887. The city was divided into four districts, and these subdivided into twenty-one subdistricts. While general recommendations were issued by the executive committee for the city, the details of the work were left to the pastors and workers of the several subdistricts. In some, a particular territory was assigned to a single church; in others, the visitors of all the co-operating churches were assigned indiscriminately except that, as far as possible, two visitors of different denominations were assigned together, and all visitors were advised to go out two and two. The field for two visitors was usually about two blocks or two hundred houses. A few subdistricts were completely canvassed, and some work was done in almost all, during the spring of 1888. It was difficult to secure reports and those received were somewhat inaccurate, but from them it appears that, at least, one third of the city was visited. The attempt was made to forward reports of all families visited, to the pastors of the churches with which they claimed to be connected or for which they expressed preference, and in case no particular church was named, the reports were sent to the nearest pastor of the denomination named. The reports from over seventeen thousand visits made at this time show that, at least, one family in ten was without any church connection whatever, besides those whose connection was only nominal, and the individuals in other families who were non-attendant. The portion of the city chiefly canvassed contains the wealthier and well-to-do classes. This first single canvass is all that has been done in the greater part of the city, but in a few subdistricts the visitation was regularly maintained during the winter of 1888–9.

The primal difficulty encountered was to secure the active co-operation of the pastors already absorbed and overburdened with their local church and denominational work. A minority of the pastors, however, representing all the denominations, gave the movement their hearty and active support.

The second difficulty encountered was in securing visitors, which was attempted by asking volunteers and by personal solicitation. Even pastors deeply interested, and having large congregations, found it difficult to secure and maintain an average of two visitors to each hundred church members.

A third difficulty was found in the lack of an intelligent conception of the nature of the work on the part of the visitors, arising from inexperience and too great reliance, by those in charge, upon printed circulars, instead of repeated personal instruction.

As a consequence, inaccurate and imperfect reports were sent in by many, and the work was thus brought into discredit, particularly with those pastors who took no pains themselves to discover its method and intention, or to aid in its accomplishment. In spite of these drawbacks the work has so commended itself, that at a largely attended meeting of the Ministerial Union of Baltimore, composed of the ministers of all the evangelical denominations held September 30, of this year, it was unanimously resolved,

"That, in view of the work accomplished by the Evangelical Alliance in house-to-house visitation, and the work that may be accomplished, we heartily commend the effort to all pastors and churches and request them to co-operate."

Among the beneficent results which may be noted are:

1. The promotion of a fraternal spirit and of Christian courtesy among the churches.

2. An increased interest in city mission work, brought about through the attention directed to the subject by the Alliance movement and the reports made by its visitors.

3. Families who had been lost sight of, and others new and strangers to the neighborhood, have been brought to the attention of the churches of their preference, and in many instances, have been led to church attendance. Some cases of conversion have also been traced to this work.

4. Cases of destitution and serious sickness needing attention and help have been discovered and relieved.

For the coming winter it has been resolved to tighten up the organization, somewhat, with a view to greater efficiency; a visitor's field will consist of twenty houses; pastors are asked to draft visitors in the ratio of ten to each one hundred members in accordance with the suggestions of the Evangelical Alliance for the United States, and an effort will be made to secure sufficient funds to employ a paid officer to look after the details of the work.

Samuel McLanahan,
Recording Secretary.

REPORT OF THE ALLIANCE FOR WEST TROY, N. Y.

By Rev. Walter Laidlaw.

I am to make a report for the West Troy Alliance, an alliance which is now in its second year, having been organized a year ago in November. West Troy is not at all favorably situated for this work, being divided by the United States Arsenal into two parts, and being a very much scattered town of about 15,000 people. But we carried on the work last year with the numerical result, which has been stated, of 1,737 visits made the first month. I wish to speak of the results, which cannot be expressed in figures merely.

The first has been an increase of the constituency of each one of our six evangelical churches in the village which co-operated in the work. I have on my calling list the names of thirty more families than I had a year ago. I have had in my church a man who hadn't set his foot within a church door in ten years till after the visit of one of our ladies, who secured not only the first but a constant attendance from him on our church services.

A second mighty result has been the vitalizing of the conception of the common faith of our evangelical churches. We met in the study of one of our pastors only yesterday an evangelist who is to begin work in our village, and who wished us to have prayer meetings preparatory to his coming in each church, and, said he, "I should think, brethren, that each one should take charge of the meeting in his own church, for the other brethren may not feel at home there." But one of our pastors said, "Oh, we have had the Evangelical Alliance here, and we feel perfectly at home in any church in this village." I do not know that there could exist a more hearty feeling of unity between pastors than exists as the result, very largely, of this work between the pastors in West Troy.

A third result has been the creation of a new atmosphere in our churches. Our people no longer regard themselves as a society of the saved, but begin to regard themselves as a society of saviours.

A fourth result has been ability to enforce humane and moral legislation. We have a town which is under the heel of the saloon, and the good law which was placed upon the statute books of New York, last winter, forbidding the selling of liquor or cigarettes to children, we have been able very largely to enforce through this work. And while it is not published in Gath or talked of in Askelon, is not given forth as being a part of the Evangelical Alliance work, yet each visitor has an oversight in her field, and we in many instances, have been able to stop the selling of liquor and of cigarettes to children through this work. I regard that as an indirect but very valuable result, and we hope along that line to do more, as we are cementing the Christian people of the village through this work. We hope in time we may co-operate for the suppression of the sale of liquor on Sunday, as is so flagrantly and constantly done.

A fifth result has been the giving to us of a very hopeful outlook upon proposed union evangelistic services in our village. An evangelist of repute from Albany is to be with us for two weeks, beginning on Monday night of next week, and the invitations to attend these union evangelistic services are extended not only through the Young Men's Christian Association, but through the visitors of our Evangelical Alliance. There will be a personal invitation given in every home, and we shall of course in these meetings use the plan of allowing all parties to express their own church preferences on the slips which we shall use in these services. Thus the Evangelical Alliance is co-operating with the Young Men's Christian Association which started this idea of the evangelistic services, and there has been a cementing not only of the Christian churches of the village, but there has been a union made of all the moral and religious forces of our Protestantism.

I thank God for this work, and I wish here to express personal thanks and the thanks of our Alliance to Dr. Russell for his efficient services among us. We are far from thinking that this work has made West Troy at all signal in the world, but we have strong hopes that the birthplace of Morrissey may be made remarkable for some better things through the work of the Evangelical Alliance.

REMARKS BY JAMES H. TAYLOR, D. D., OF ROME, N. Y.

THIS is an exceeding surprise to me. You must expect the gun to go off half-cocked and not do much execution. He is a robber who takes anybody's time and gives nothing in return; if I should prove to be a robber I will try to speak so that when I am done you may be able to say, "He is a little one." Of course I have no speech to make, for I had no expectation of being called upon, but listening to these addresses has kindled a little fire which it would be dangerous to open the windows and let the air in upon, really.

I will only allude to one or two incidents that have occurred in the town where I live, which are to me very interesting. One of them is perhaps not quite appropriately spoken of here, for I don't know whether the Boston people would like to have any of us from the outside intimate that they have been carrying on the war to the knife here,—perhaps they would not like any such expression, but the incident that occurs to me is a little in this line. Among the reports that were made by alliance visitors came in some cards which called me into Roman Catholic families. Of course it was somewhat of a question what had better be done, but I was not long in deciding. A Roman Catholic is my brother, and we stand together under one banner, so I said, I will treat these people, this mother, these children, as if they were of my own family. So I talked with those persons. After a little talking I said, now I will surely do by this family as I would do by any other; and I said to the mother with her little children about her, "Shall we kneel down and pray?" I do not think I put it as a question, I think I said we would do it. And I knelt, the mother knelt, and all the little children knelt, and I prayed; I saw no counting of beads, there was no remonstrance, and when I turned away they said, "Come again." I had three similar instances. One woman said, "I am going to go to the Wednesday evening prayer meeting in the Presbyterian Church; I like these things." Now I never should have gone into those families except for this kind of work. It did me good whether it did them any good or not.

Another instance: I went into one house just at the time for lighting for the evening, but they had not yet lighted, it was dark in the hall, and a little hunchbacked man met me. He said but little; I think any one would have been inclined to say, "He is of the glum sort." I said their name had been reported to me by some of the alliance visitors as wishing to see the pastor of the church. "Oh," he said, "that must have been my wife." So he seated me in the dark, and he went to find his wife. His wife very soon came with a lamp—somehow the light generally shines where the women are,—and she came in and was pleasant. He sat down and was glum. The conversation was entirely between his wife and myself. After a while I turned a question to him; I received a very cynical, cutting answer. I then talked with the wife; that was pleasanter. But after a moment I turned again upon him; his response was a gruff one. Finally I said to him, "My friend, what is the trouble, you don't seem to like the world very well." Said he, "I will tell you what the trouble is. Sixteen years ago I lived in ——," mentioning a town a dozen miles away from where we were, "and I had trouble there with a church member, a deacon in the church; he treated me so that when I left there I said when I get into the new town where I am going I will not go to anybody's church. I have lived," he said, "in Rome sixteen years, and have kept my word." "Well," said I, "that is a good decision on your part, it indicates a firm character, but," said I, "is it the best?" Said he, "There is such a bad lot in the church." Said I, "You said that there was one man who treated you badly?" "Yes." "Was there nobody in the church who treated you well?" "Well, yes." Well, you see how I could carry on that line of talk. Said I, "You have a deposit in the bank, haven't you?" "Yes." "If you should find a ten-dollar counterfeit bill on that bank would you withdraw your deposit from the bank because of the one ten-dollar counterfeit?" "No, I don't believe I should." Said I, "There are a good many good bills in the bank, you think?" "Yes." So we talked on for a little while, and I was thinking what I would do before I left—and in all these calls I always do one thing; if the people should all get up and walk out of the door and leave me alone I should be praying when they went out—so I said, "We will unite in prayer." And the wife knelt, but the hunchbacked man did not; perhaps he thought it was not far for him to get down, and he might as well sit up, but at any rate we went on. Before the close of the prayer came, I could hear something going on with his handkerchief, and when he got through he scrambled towards me in his little crooked way and shook my hand and bade me good-night as he carried the lamp to the door, and said he, "Come again." This was Friday night. Sunday night as I stood in my pulpit, was just rising to preach, I looked down by the door and sure enough there was that little one-sided hunchbacked man crawling in at the door and seating himself near the door, and he stayed through the service. It was the first time he had been in anybody's church for sixteen years. What did this business? A kind-hearted little woman went into the house and talked with them a little and reported his name; the entering wedge was started and the Lord did the rest. How much more good will come of it nobody can tell. I promised to be called "a little one"; I will keep my word.

Remarks by Deacon Camp, of New Britain, Conn.

It seems almost a pity, Mr. President, and Christian Friends, to come from this sublime oratory to the practical facts of the work in a single village. I have, however, consented at the request of my friend, Dr. Strong, to occupy a few minutes in a description of this work in our town. New Britain was formed as a township in 1852, and it was soon seen that there were portions of the manufacturing population that were not reached by any of our churches. A few of the good women of some of those churches banded together and commenced a house-to-house visitation. This work had for its object, first, the distribution of religious reading, evangelical, entirely unsectarian and undenominational, in every language which was found in the place; it had, secondly, for its object, the supplying of every family and every individual who had not one before, a copy of the Scriptures; it had, thirdly, for its object, the looking up of those who were destitute and who were needing the comforts of life, those who were sick or in affliction, and the going from house to house in a house-to-house and hand-to-hand and heart-to-heart visitation every month. In this work every family in the parish was visited, the Romanists were not passed, all denominations of all classes, all those of no denomination, were every month reached by these visitors.

In the course of the first month's visits an American was found who said he had never looked into the Bible except once in his life, who knew nothing of its contents, who attended no public worship, and had nothing to do with the Christian religion as such—not a foreigner, but an American citizen. In the first month it was found that there were those who were ready to listen to the words of truth and of life. These were interested, were brought to the pastors, children were gathered into the Sunday-schools, and this work commencing with about twenty ladies, visiting perhaps two or three hundred families, continued until over three thousand families were visited by over seventy of our good women, every month of the year. I might occupy half an hour or an hour in giving the incidents that came up in connection with this work. I can only say that it was the means of enlarging our churches, and at no time in the whole history of our town or our city have the churches been increased in numbers in proportion to the population as when this work was going on. After it had been in operation a few years, our late lamented Dr. Goodell, of St. Louis, became the pastor of one of the churches and entered with his whole heart into it; his wife, Mrs. Goodell, was secretary of the society, and a visitor for over twenty-five years, there, and elsewhere. There were other visitors that never faltered, but for more than twenty-five years went from house to house carrying the news of the glad tidings of salvation in the spirit of the Master, and doing the Master's work. It was believed to be a good work, and had the Evangelical Alliance been in existence as it is to-day, I believe the work would be carried on even to-day with more power and more success than ever before.

You may ask why was it in part stopped, for it is partially still continued. It was the departure of some of those who had been interested in it from our city, the death of others, and the taking up of new work which to some extent took the place that this had occupied. But I believe with the great blessing which the Evangelical Alliance will bring to us and to all of our cities and all of our towns, we shall again take up this work with more push than ever.

It was, perhaps, of all the work we have ever taken up, the most general in its nature. It embraced all the evangelical denominations, and to some extent, I may say, there were Roman Catholics engaged in it too. The Roman Catholic priest would get into my carriage and go from place to place and listen to the words which were sung by the children from his church, "I want to be an angel," and he said it did him good. He didn't know they knew of such a thing. He came to me finally and said, "I wish you could do something with my people," after that church had grown, "to restrain those who are forgetting Sunday; I want them brought into the church as they are brought into your churches." But I must not take any more of your time. I was asked to speak five minutes, and my only purpose has been to illustrate what we were able to do, and what it is possible for every community, I believe, in our country to do. It is a work which is to be carried on for the glory of God and in the spirit of the Master. If it is in his spirit it cannot, my friends, but be successful.

THE NEEDS OF THE CITY.

By Prof. Richard T. Ely, Ph. D., Johns Hopkins University, Baltimore.

LITERATURE.

Practicable Socialism, by Samuel A. and Henrietta O. Barnett. —London: Longmans, Green & Co.; New York, 15 East 16th Street, 1888.

Fremantle's *The World as the Subject of Redemption.* Bampton Lectures, 1883.—New York: E. & J. B. Young & Co., Cooper Union, Fourth Avenue, 1885.

Albert Shaw's *Municipal Government in England*, published as one of the "Notes" issued in connection with the Johns Hopkins University Studies in *History and Political Science.*—Baltimore, 1888; also his forthcoming "Century" article on Glasgow; also his forthcoming book on *European Municipal Government.*

Brace's *Dangerous Classes in New York.*—Wynkoop & Hallenbeck, 113 Fulton Street, New York, 1872. Recommended with a protest against his attitude towards labor organization; also against his idea that emigration to the country can be regarded as a permanent and sufficient remedy for any class of urban evils.

Loomis' *Modern Cities.*—New York: Baker & Taylor Co., 740 Broadway, 1887.

Working in East London there are two devoted city missionaries, Rev. Samuel A. Barnett and his wife, Mrs. Henrietta O. Barnett. Mr. Barnett is rector of St. Jude's Church and he and his wife have been faithfully toiling among the masses for their material, moral, intellectual and spiritual uplifting for fifteen years. During this time they have gained a vast fund of information respecting the needs of the city and the appropriate means for satisfying these needs and a part of this fund of information they have rendered accessible to the general public in their excellent little work "Practicable Socialism." I shall quote at once several passages from this book and these will serve as the central thoughts about which I shall group my brief remarks.

"The social reformer must go alongside the Christian missionary, if he be not himself the Christian missionary."—p. 195.

"The one satisfactory method of social reform is that which tends to make more common the good things which wealth has gained for the few. The nationalization of luxury must be the object of social reform."—p. 65.

"The conversion of sinners—at any rate while the sinners are sought chiefly among the poor—the emigration of children, the spread of thrift and temperance among the work people will still leave families occupying single rooms, and the sons of men the joyless slaves of work; a state of society for which no defense can be made."—p. 65.

"Societies which absorb much wealth and which relieve their subscribers of their responsibility are failing; it remains only to adopt the principle of the education act; of the poor law and of other socialistic legislation, and call on society to do what societies fail to do. There is much which may be urged in favor of such a course. It is only society, or to use the title by which society expresses itself in towns, it is only town councils (*i. e.* city councils) which can cover all the ground and see that each locality gets equal treatment. It is by common action that a healthy spirit becomes common, and the tone of public opinion may be more healthy when the town council engages in good doing than when good doing is the monopoly of individuals or of societies. If *nations have been ennobled by wars undertaken against an enemy, towns may be ennobled by work undertaken against the evils of poverty.*"—p. 66.

"Some way must be found, which, without pauperizing, without affecting the spirit of energy and independence, shall give to the inhabitants of our great towns, the surroundings which will increase joy and develop life."—p. 67.

"The first practical work is to rouse the town councils to the sense of their powers; to make them feel that their reason of being is not political but social, that their duty is not to protect the pockets of the rich, but to save the people. The care of the people is the care of the community and not of any philanthropic section."—p. 72.

"The people, not politics, must be our cry," says Mr. Barnett.

"As a rule, it may be laid down that the voluntary work is most effective when it is in connection with official work."—p. 73.

I have finished my quotations, and I have no apology to make for their length. They are worthy of the most careful study.

WHAT ARE THE NEEDS OF THE CITY?

1. First of all, I would mention this need, a profound revival of religion, not in any narrow or technical sense, but in the broadest, largest, fullest sense, a great religious awakening which shall shake things, going down into the depths of men's lives and modifying their character. The city needs religion, and without religion the salvation of the city is impossible.

All successful workers among the masses say we need religion, and yet this is—almost invariably, I think—accompanied by a protest. I join this protest. You remember words which I have read to you from the book "Practicable Socialism." "The conversion of sinners—at any rate while the sinners are sought chiefly among the poor—will still leave families occupying single rooms, and the sons of men the joyless slaves of work; a state of society for which no defense can be made." I ask your attention also to these words taken from Mr. Brace's "Dangerous Classes of New York." "In religious communities, such as the English and American, there is too great a confidence in technical religious means. The mistake we refer to is a too great use of, or confidence in, the old technical methods—such as distributing tracts, and holding prayer-meetings, and scattering Bibles. The neglected and ruffian classes . . . . are in no way affected directly by such influences as these." You all know Mr. Brace, the head and heart of that magnificent movement in New York represented by the Children's Aid Society, and you all know how religious his work is.

You will get a hint of what is wanted in my first quotation from Mr. Barnett: "The social reformer must go alongside the Christian missionary if he be not himself the Christian missionary."

You may read of a great religious awakening in the fifteenth and sixteenth centuries under the influence of which great leaders were unable to separate religion and politics. It is this kind of a religious awakening which our modern city needs.

What must be the direction of this religious reform? It must infuse a religious spirit into every department of political life, and with Canon Fremantle recognize the nation itself as the truest development of the church, and "the attempt to establish the political and social relations on a religious basis" as "the most divine work given to man."—p. 208 of "The World as the Subject of Redemption."

2. This leads me to remark that the second great need of the city—which is the first need re-stated from a different point of view—is a renaissance of nationalism, or if you will to narrow it down to our present theme, *municipalism.* Government is the God-given agency through which we must work. To many, I am aware, this is not a welcome word, but it is a true word. We may twist and turn as long as we please, but we are bound to come back to a recognition of this truth. Societies have failed. Society, particularly as organized in city councils or city governments,—to adopt what is with us the more comprehensive designation,—must recognize the work we want done as the concern of the community and must themselves do it. The most successful work, says Barnett after his long striving, is done by the Education Act, the Poor Law and other socialistic legislation. That that is the most successful work is also illustrated by the life and career of the seventh Earl of Shaftesbury, who carried through Parliament legislation which has benefited millions of Englishmen. If simply by touching a person you could confer a distinct benefit on the person touched, it would take you twenty years to benefit as many people as have been benefited by legislation chiefly due to this great philanthropist. Also the experience of Elberfeld, Berlin, and other German towns, so celebrated for the administration of charity, confirms what is here said. Their success is due to private co-operation with official work. "If nations have been ennobled by wars undertaken against an enemy, towns may be ennobled by work undertaken against the evils of poverty."

Societies have failed and will fail. They cannot, acting simply as societies, do the work. Their resources are inadequate, the territory they can cover is too small, and their power is insufficient. The Evangelical Alliance simply as such can never do the work. The Evangelical Alliance, like other societies, must put itself behind municipal government and recognize the reform and elevation of municipal government as one of the chief features of its work. It must strive to establish among us true cities of God. There is plenty of room for the individual and for individual activity. Not all the work can be done by government, although without government very little can be accomplished. But in addition to strictly private work, there is room for any amount of individual work in stimulating official work and in co-operation with official work.

We must recognize this and the sooner we recognize it the better. This doctrine was long resisted in the matter of popular education, but now its recognition in this department of life is universal. In all the world's history we have never had anything like universal education, save when and where government has furnished it. How long and arduously have people with us (and more arduously and still longer in England) tried with private means to educate the people, and how ineffectually! But when your Horace Mann comes forward and convinces the people that "Voluntary work is most effective when it is in connection with official work," then indeed the people's cause moves forward. We need to-day in our cities new men to arise and to preach this doctrine with the apostolic zeal of Horace Mann. Not more private schools are needed but the better maintenance of such as exist, and otherwise the use of private means to stimulate public endeavor. This is, I am happy to say, being done to some extent. As I understand it, this is what the Trustees of the Peabody and Slater Funds are most wisely trying to do.

It takes a great effort and persistent, unflagging zeal to keep alive a few industrial schools like those which Mr. Brace has established in New York. He has my admiration for his great work, but I cannot help asking the question, if a little more energy had been used in stimulating public authorities and co-operating with them, would not greater things have been accomplished? Shameful, incredibly disgraceful as it may be to the authorities of New York City, fourteen thousand children in that city were this fall turned from the doors of the public schools because there was not room for them. Now with two hundred children to a school, it would take seventy private schools to educate these children, whereas the energy and zeal necessary to support ten such schools expended in enlightening the public and stimulating the conscience of the municipal authorities, would have rendered this criminal record an impossibility.

Mr. Jacob A. Riis has written an article on the tenement house population of New York, which appeared in "Scribner's Magazine" for December, 1889. It is called "How the other Half Lives," and is a noteworthy article. One passage in it shows the ineffectiveness of private work dissociated from official work or inadequately supported by legislation and administration. It is as follows: "The ten-cent lodging houses more than counterbalance the good done by the free reading-room, lectures and all other agencies of reform. Such lodging houses have caused more destitution, more beggary and crime than any other agency I know of." Mr. Riis quotes this from one of the justices on the Police Court bench. Now these lodging houses can never in the world be abolished by private effort. Insufficient as it has been, public authority, I believe, has already done more to improve the dwellings of the poor than all private agencies combined. But we want a co-operation of both. "The first practical work is to rouse the town councils to the sense of their powers; to make them feel that their duty is not to protect the pockets of the rich (by reducing taxes and turning children away from public schools as in New York), but to save the people." And "the care of the people is the care of the community and not of any philanthropic section."

Time is short, and things even at the risk of misunderstanding must be passed over briefly.

We need then two things, religion and nationalism. Put these together and we have religious nationalism. But is this not Christian socialism? Yes, it is in a certain sense, and I rejoice in the growth here in Boston—I may say frankly—of nationalism and Christian socialism. It is not that I accept all the principles of those who support these movements. I must with equal frankness say, that I can only go part way with them, for I think they go too far. I do think, however, and I do not hesitate to say that I think that to-day they are the leaven which is needed in American society, and as I fear nothing from those doctrines of theirs which strike me as extreme, I rejoice in their activity. Christian socialism—if you will take it in my conservative sense—is what I think we need; that is, religion coupled with true nationalism.

An objection may be raised here on account of the poor character of our government of cities. Of course our governments are poor. Why should they not be? We have done everything to make them so. We have been taught to turn away from government for the accomplishment of business purposes and for social improvement. We have been trying to reduce government to a contemptible insignificance, and in many cases have succeeded in reducing it to contemptible impotence. Lest men should do some wrong thing, we have made it impossible for them to do any good thing. We have succeeded in turning the energy and talent of the community, for the most part, away from public life and diverted the great bulk of talent and energy into private life. We have reaped the legitimate fruits that might have been expected, one is tempted to say, which have been deserved.

Government never in the world's history has been made good government by the application of the maxim, "That is the best government that governs least." It never will be made good by reducing it to insignificance. It is, as a matter of fact, the opposite policy which has made good government whenever and wherever good government has existed.

You have read about the cathedral-building four, five and six hundred years ago. How could our ancestors in those times, in some respects so rude, accomplish such matchless marvels in cathedral-building? Simply by putting their souls into the work. Similarly when we put some portion of our intellectual and spiritual resources into the duties of government, recognizing the nation as church, we shall have good government.

We are considering the needs of the city. But this means an increasing proportion of the population, and, on the whole, I think we may rejoice that it does mean an ever-increasing proportion of the population. The statistics of the increasing urban population throughout the civilized world have often been presented. We all know that one hundred years ago, a thirtieth of the population of our country lived in cities, that now one-fourth live in cities, and that presently half of our population will be urban. This movement is inevitable. It is not due, as some think, in any considerable degree to the inclinations and desires of the people, but it is due to an economic force which is well nigh as irresistible as the movements of the tide. Let us cherish no utopian schemes of turning people back to the rural districts. Every new good road, every new canal, every new railway, every new invention, every economic improvement, in short, nearly all industrial progress centralizes the population in cities. It is on the whole good because man finds his welfare in association with his fellows; by nature, as Aristotle says, he is a social being: and city life makes a higher degree of association possible. This means progress of all kinds, if we are but equal to the increasing strains city life puts upon our civilization.

But what do we want for this increasing urban population? Let us again come back to this question. Barnett states our problem in these words: "Some way must be found which, without pauperizing, without affecting the spirit of energy and independence, shall give to the inhabitants of our great towns, the surroundings which will increase joy and develop life."

Some one may here interpose this objection: "I thought we were talking about religious reform?" So we are. But do you notice these words, "Increase joy and develop life?" What is all sin but lack of life? Do you remember the words of Christ, how he said he came to bring us life; how in one place he said he came that we might have life and have it more abundantly, and how he constantly spoke of his highest, all inclusive gift as "Life Eternal?" Yes, we are speaking about religious reform, and all reform must become religious reform. You remember these words of an Italian statesman: every political question is becoming a social question, and every social question a religious question. Tract distribution and revivals in the narrow sense, are not enough; environment must be changed. All social and statistical science teaches this, and every rational man practically acknowledges it in his own conduct. It is only in theoretical disputation that any one will deny it. Read Mr. Brace's book and see its tremendous importance; see how a change of environment saved all except four out of two thousand children and young persons, the vast majority of whom were, in their old environment, inevitably doomed to perdition. Listen carefully to these words written by Mr. Brace himself: "Few girls can grow up to maturity in such dens as exist in the first, sixth, eleventh and seventeenth wards and be virtuous; few boys can have such places as homes and not be thieves and vagabonds. In such places typhus and cholera will always be rife, and the death-rate will reach its most terrible maximum. While the poorest population dwell in these cellars and crowded attics, neither Sunday-schools, nor churches, nor charities can accomplish a thorough reform." Read the results of the investigations of the ablest statisticians about regularly recurring crime and wrong-doing, and ask yourself how can all this be changed except through changed environment? This changed environment must precede or accompany, or at any rate closely follow, exhortation and other individual treatment.

We are told that the nationalization of luxury is required; let us say again, if you will, the municipalization of luxury. Luxury is here used in a good sense as equivalent of means of abundance of life, like libraries, museums and art-galleries.

Let us go into details regarding the needs of the city, and here on account of the time-limit, I must confine myself to remarks which will be but a little more than the enumeration of items. You may place in connection with each item, "Church Work." If I say education, then I point out work for the church and consequently for the Evangelical Alliance, a work in bringing about the best education and infusing into it the right spirit.

ENUMERATION OF THINGS NEEDED BY THE CITY.

1. Let me first mention the means of education which should be liberally provided, and which should, for the most part, be gratuitously offered. I do not speak simply of schools of the lower grades, but of schools of all grades and of much besides schools. I would thus broaden the way to success and utilize all talent in the community. With these schools I would establish a sifting process so that only the more gifted should advance to higher grades. Such a scheme has already been working in New York State for some time. There are state scholarships, entitling the recipients to free tuition in Cornell University, and one of them is offered for competition in each assembly district, each year. There are thus over five hundred all told. It may be that the ideal thing is a public educational system, comprising all grades of school up to and inclusive of the university. That I will not discuss. It seems, however, that in a state like Massachusetts, the proper course is by means of such scholarships to connect the public schools with your academies, colleges, and universities, institutions like Amherst College, Clarke and Harvard Universities, which are private foundations. I think a beginning has already been made in the Massachusetts Institute

of Technology. But public education does not begin early enough for the needs of the city. The majority of children in cities are under bad home influences, and free kindergartens should be a part of the school system. It is all very well to talk about the work of the family, but what about the majority of children in large cities, for whom no wholesome family life exists? I have sometimes feared that my good friend, Dr. Dike, favored reactionary elements in not taking into account sufficiently, the actual situation. Industrial training ought to be made important everywhere, and I note with satisfaction the progress it is making in Boston. Mr. Brace speaks of industrial schools as the best agency for reforming the worst class of children in cities, and the experience of the Elmira Reformatory in New York, shows that a majority even of young convicted criminals can be reformed by it, when coupled with good discipline. We find that many criminals and paupers are uneducated and untrained in any trade. The apprenticeship system is antiquated, and city dwellings furnish no opportunity for girls to learn womanly occupations. Preparation for life must for all come from the school; for the many it is the only place whence it can come.

But our educational system should not cease to provide for people when they leave school. Education ought to end only with life. This brings me to mention such educational facilities as free libraries, free reading-rooms within convenient distance of every part of the city, perhaps in many cases attached to school-houses, and open after school hours.

University-extension lectures ought to be provided, and Mr. Dewey, of New York, has been working on some large plans for extension lectures to be connected with the public schools of New York State, and to be conducted under the auspices of the Board of Regents. Private undertakings, like Chautauqua, could well supplement whatever public authority does.

School-houses should be better utilized as gathering places for clubs, debating societies, and all bodies of men who would give guarantee of proper behavior. Open in the evening, they would help to counteract the baleful influences of the saloon.*

Art-galleries and museums—which may multiply the value of pictures and other enjoyable articles a hundredfold, by rendering them accessible to all—may be mentioned under this general head, and, in my opinion, they ought all to be open on Sunday. I do not believe in leaving a free field to the devil every seventh day.

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* See Barnett, pages 70 and 71.

It goes without the saying that religious education is an important part of all education and that the church should become more active than ever, and become to a greater extent than at present, a real people's church. Church buildings also are not as fully utilized as they might be.

2. As a second item and one closely connected, I mention play grounds, parade grounds, play-rooms and gymnasiums. I would include universal military drill for boys and young men.

Experienced educators will tell you what a remarkable agency physical drill is for the cultivation of good morals; half of the wrong-doings of young rascals in cities is due to the fact that they have no innocent outlet for their animal spirits.

3. The third item is free public baths and public wash houses, like those which in Glasgow, have proved so successful.*

4. The fourth item is public gardens and parks and good open-air music.

5. Very important in all large cities is an improvement of artisan's dwellings, and the housing of the poor generally. All those who work among the poor, speak about the great obstacle to reform and improvement found in rent. Mr. Barnett speaks of it as absorbing a large proportion of the earnings of artisans, namely the fourth of a regular income (pages 68 and 70), and Mr. Brace (page 223) speaks of it repeatedly. A lady working in connection with the Charity organization of Baltimore spoke of it thus a few days since in conversation: "Rent, oh that is the dreadful thing! the rent of the poor just goes on increasing all the time. So do their appetites, but these have to wait while the rent has to be paid!"

I cannot speak of the many things which can be done and which are being done to improve the housing of the poorer urban classes. One of the most promising reforms, it seems to me, is to obey the law and assess all unimproved city land up to its full value, the very last dollar of its value, and then exempt all new dwellings from taxation for a period of five years. A somewhat similar plan appears to have produced excellent results in Vienna. Of course, this alone is not sufficient.

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*See Shaw's Municipal Socialism in "Juridical Review," reprint, p. 19.

6. My sixth item is complete municipalization of markets and slaughter houses, rendering food inspection easier and more thorough.

7. The seventh item is organized medical relief, rendering medical attendance and medicines accessible to the poor without a sacrifice of self-respect and independence. Interesting details may be read in Barnett's book.—I think the Johns Hopkins Hospital in Baltimore is likely to contribute something to the solution of this problem.

8. Poor relief ought to be better organized, alms houses should be work houses and work houses should be industrial schools. We may consider in this connection an extension of public and private pensions, and I was glad recently to notice remarks on this subject by President Eliot, of Harvard University. Any one may witness in Germany the beneficial effects of an extensive pension system. It is a great economy of resources, as smaller salaries are sufficient under a pension system; it diminishes poverty and pauperism, and thus relieves the public treasuries. It prevents anxiety, and checks the greed begotten of uncertainty. An extension of the principle of insurance is desirable for similar reasons.

9. The ninth item is improved sanitary legislation and administration. Great strides have already been made in this direction, but probably the urban death rate among children of the poor, under five years of age, could still be reduced one-half.*

10. The next item is a better regulation of the liquor traffic where its suppression is impossible. I think something better than high license is practicable, and I have worked out a system, which I have called modified prohibition, and I must be allowed on account of lack of time to refer you to my treatment of this subject in my book: " Taxation in American States and Cities." I would include local option in wards and full payment for every privilege to sell intoxicating beverages. To limit the number of saloons, as in Boston, Pittsburg, and elsewhere, and then to give licenses for a fixed sum is a crying injustice to all who are refused licenses. Such licenses should be sold at auction.

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* See Barnett, pages 68–70.

But temperance reform ought to include positive measures, as well as negative, and how effective positive measures are, Mr. Brace's book amply demonstrates. The use of town halls and school rooms for political and other gatherings in England, has proved a good temperance measure. Do not simply drive out the saloon, replace it.

11. Municipal savings banks. Such institutions have produced most gratifying results in many German cities. Deposits should be invested in city bonds, and other good securities. The investment in city bonds would tend to give depositors a realizing sense of what they have at stake in municipal government.

12. Ownership and management by the city of natural monopolies of a local character, like electric lights, gas works, street car lines, docks, etc. Read Dr. Shaw on the excellent results accomplished elsewhere, notably in Glasgow, by this policy.

I will not enumerate further items in this connection. I have already said that the individual force and energy of citizens should be used to inaugurate and carry out these reforms. I would utilize in a higher degree than heretofore, the help of women. Police matrons have done something for one class of our urban pupulation in several American cities, and in Glasgow, lady health inspectors have proved an efficient adjunct to the health department. Lady members of school boards have done good service in several cities.

We should also have private associations of women to insist on the enforcement of law. Something has been done in New York by "The Ladies Health Protective Association," which aims to secure enforcement of sanitary legislation and to insist on a proper street-cleaning service. We ought also to have in every city, ladies' public educational associations, to stimulate the educational authorities and to see that the last letter of the law is obeyed ; in New York, for instance, see that school-houses are provided for all children and that the compulsory educational law is enforced.

We should also have business men's associations, clergymen's associations, and the like, all to help to make the life of public servants who neglect their duty a burden to them.

RESOURCES FOR THESE REFORMS.

Whence shall come the resources for these reforms? I have already given the answer. A moderate and conservative nationalism will provide resources. It is simply necessary to utilize public resources. Comptroller Myers, of New York, recently said that he could pay all the expenses of the City Government from dock rents, miscellaneous receipts and the annual value of street car and other similar franchises. Berlin pays over fifteen per cent. of its expenses from the profits of gas works; Richmond, Va., when I last looked at the report, about seven per cent. We have also electric lighting as a source of revenue. Then we have plans, which I have elsewhere described, for securing a portion of the increment of city real estate for the public, and that without depriving any one of his property rights. Inheritances, and particularly collateral inheritances, may be taxed, and intestate collateral inheritances, might be even abolished. Resources for every needed reform can be found in abundance whenever any honest search is made for them. We have yet no adequate idea of the public resources of a great city.

As I began with quotations from Mr. Barnett, so I will close with a quotation from one of his essays. It is this: "I can conceive a great change in the condition of the people, worked out in our own generation without any revolution or break with the past. With wages at their present rate, I can yet imagine the houses made strong and healthy, education and public baths made free, and the possibility of investing in land, made easy. I can imagine that, without increase of their private wealth, the poor might have in libraries, music halls, and flower gardens, that on which wealth is spent. I can imagine the youth of the nation made strong by means of fresh air and the doctor's care, the aged made restful by means of honorable pensions. I can imagine the church as the people's church, its buildings, the halls where they are taught by their chosen leaders, the meeting places where they learn the secret of union and brotherly love, the houses of prayer, where in the presence of the Best, they lift themselves into the higher life of duty and devotion to right,—all this I can imagine, because it is practicable."

THE NEEDS OF THE CITY.

BY JOSIAH STRONG, D. D., OF NEW YORK.

THE needs of the city are the needs of civilization. In the city, civilization's best and worst meet. From it radiate the most powerful influences for good and evil. To solve the problems of the city is to secure our national future.

Except the subjects remaining for discussion this afternoon, the entire programme of this Conference is an amplification of "The Needs of the City." The needs of the times are pre-eminently the city's needs, and to show the adaptation of the Alliance methods to them is to show their adaptation to the city. It is peculiarly in the city, whence emanates the moulding influence of the press, that we need co-operation in awakening and directing moral sentiment, in crystallizing it into law and in securing the law's enforcement. If our developing civilization is to be permeated with the spirit of Christ, the city as the very matrix of that civilization must be penetrated by that spirit. The problems which spring from the relations of Christianity and the state, press for solution, especially in the city; and it is the city which affords the widest opportunities for applying the gospel to the people. The immigrants are strongly attracted to the city and probably two-thirds of them settle there. If the churchless multitudes of the city are reached with Christian influence it will be by arousing and training the activity of the laity. It is in the city that we find the spirit of caste most strongly developed and classes most widely separated; it is here, therefore, that churches are especially liable to narrow their sympathies and endeavors to a single class instead of seeking men as men and cherishing an enthusiasm for humanity. And nowhere is the vital saving touch between Christians and non-church-goers less common or more needed than in the city.

In the consideration of this subject, therefore, I shall touch on several points which will be more fully developed by subsequent speakers. I desire to make its treatment as broad as my conception of Christianity in its relations to the entire life of the community.

The needs of the city may be broadly classified as physical, political, social, intellectual, moral and religious. They all have a bearing on individual character, and it is that fact which gives to them their chief importance.

Among the *physical* needs of the city may be mentioned fresh air, pure water, unadulterated food, more room, all of which are closely related to the city's morals. The city needs better sanitary laws and a more rigid enforcement of them. It needs better protection against fire, that millions of dollars, not to say precious human lives, be not every few days made a burnt-sacrifice to some one's carelessness. Some of the physical evils of the city are doubtless inherent in its very existence, but many of them might be successfully met and others might be materially modified, if the government of the city were in the hands of intelligent and disinterested men, and this brings us to the *political* needs of the city.

The law-abiding citizens who are interested in good government are in a majority in every city. But many are so absorbed in their private concerns as to disregard their political duties. The primaries and even the polls are neglected. Hence has sprung up a class of professional politicians who kindly consent to govern the people, who are too busy to govern themselves, but not without being handsomely paid for it. As has been wittily said: "The mediæval sovereign hired a fellow to be his fool; but the 'popular sovereign' often hires the fellow to be his master, and is his own fool."

And when good citizens go to the polls, they often neutralize each other's votes because they have allowed themselves to be divided on questions with which politics have nothing to do, while lewd fellows of the baser sort, holding the balance of power, use it to control the city for their own selfish purposes. What have a man's views on the tariff to do with his fitness for the office of mayor or judge of police court? The political preferences of city authorities concern you no more than those of your doctor or tailor. Municipal elections need to be emancipated from national politics in order to deliver us from professional politicians, whose cry closely resembles that one of old, "Put me, I pray thee, into one of the priest's offices that I may eat a piece of bread."

As long as the city is misgoverned, many moral reforms will be rendered impossible. The city needs men in office who have been placed there for the public good, not men who have placed themselves there for private gain—men who will actually take into consideration the well-being of the city in the administration of its affairs. In the vigorous words of one of Boston's poets :

> "God give us men! A time like this demands
> Clear minds, pure hearts, true faith and ready hands—
> Men who possess opinions and a will;
> Men whom desire for office does not kill;
> Men whom the spoils of office cannot buy;
> Men who have honor—men who will not lie;
> Tall men—sun-crowned men—who live above the fog
> In public duty and in private thinking;
> Men who can stand before a demagogue
> And damn his treacherous flatteries without winking;
> For, while base tricksters with their worn-out creeds,
> Their large professions and their little deeds,
> Wrangle in selfish strife, lo! Freedom weeps—
> Wrong rules the land, and waiting, Justice sleeps."
>
> [HOLMES.

Among the *social* needs of the city is the true solution of the great industrial problems of the age, putting an end to the sad and unnatural duel which is being fought by capital and labor. When that solution comes it will be thoroughly Christian. It will recognize that the social problem has two great factors, man himself, and his environment. The weak point of that remarkable book, "Looking Backward" (as of all socialistic systems), is that it practically ignores the more important of these two factors. A right environment is deemed sufficient to rectify human nature. Depravity passes for nothing or is only incidental—the effect of environment.

If human nature is essentially unselfish and angelic, how are we to account for the fact that men have spent some thousands of years in cutting one another's throats? We are told that the social system has rendered them selfish and depraved. But there was not a false social system prepared and waiting for the advent of the race, to which innocent and angelic man fell a victim.

Men created their own social system. How could unselfish men create a selfish system and continue to live under it unreformed for hundreds of generations?

Without doubt, circumstances have a profound influence on character. Selfishness is aggravated by struggle with selfish competitors, but manifestly society did not produce human nature; it was human nature that produced society, though their influence is reciprocal. And because their influence is reciprocal, both factors of the problem must needs be reckoned with. It will be found that man needs a new heart quite as much as he needs a new environment, and that society can be saved only as its individual members are saved.

Another social need of the city is the assimilation of many strange peoples, thus making a homogeneous and American population. The three great bonds which bind men together into nationalities are community of race, language and religion. Our city population, composed of great heterogeneous masses, are only slowly evolving the conditions which make it possible for them to enter into a common national life, to say nothing of closer social relations. They are separated by differences of race, language and religion. Our cities which have foreigners in sufficient numbers for the different nationalities to segregate themselves, are become miniature Europes, with a little Ireland here, a little Germany there, and a little Italy yonder. Our cities constitute socially a sort of crazy quilt patch-work, only the several pieces are not stitched together. It therefore becomes very difficult, if not impossible, for influences which would otherwise be generally pervasive to reach and mould these varied elements.

Under the *intellectual* needs of the city may be named all that pertain to our educational interests. The city needs schools which will help to assimilate and Americanize the many strange and diverse elements which we have just considered, schools which are neither godless nor sectarian, but which teach those fundamental religious truths which are necessary to popular morals. The city does *not* need schools which necessarily serve to perpetuate race distinctions and antipathies and to intensify sectarian prejudice. And every good citizen should resist to the utmost all attempts to divide the school fund for the support of such schools.

Another educational need of the city is that of more and better instruction for the artisan class—such courses of lectures as have been so successfully given to English workmen. We have left the formation of their economic and social theories quite long enough to ignorant quacks and conscienceless demagogues. We need also some means of supplying their homes with good, bright, healthy reading matter, which shall supplant the sensational story paper so often found there.

Among the *moral* needs of the city, the first which I will name is the abolition of the saloon. This need has been asking for a place under every head of my classification, for the saloon is a physical, political, social and intellectual, as well as moral curse. I believe that all good and fairly intelligent men in this country, whatever their views touching total abstinence, are agreed that the saloon as an institution, is a curse, and only a curse. The great need now is, that good men may learn to act together, for the suppression of this evil.

The city has many moral needs, such as those which relate to pauperism and crime, which I cannot even mention. Let us glance at one need which sustains most important relations both to the moral and religious life of the city. I refer to the increasing need of homes. Real estate in the city is beyond the reach of the many, and as it appreciates in value with the increase of population, the proportion of those who are able to own a home in the city becomes constantly smaller. The New York Board of Health stated a year ago that there were then a million people in that city living in tenements. No one can estimate the weight of that drag on the moral and religious work of the city. One result of renting is that a very large proportion of our city population moves every year or oftener; thus social and church relations, if any exist, are broken up; and, not being looked after, many who had begun to attend church, and even many who are church members, fall back into the non-church-going class.

The great *religious* need of the city is a thoroughly vitalized Christianity. A *living* Christianity is profoundly concerned with living issues, adapts itself to existing needs, and thus takes hold of men's lives.

We hear of popular skepticism, but the tap-root of the skepticism which is dangerous to Christianity is not doubt as to the age or authenticity or genuineness of its sacred books, or distrust of its doctrines, but loss of faith in its *vitality.* Is it equal to living issues? can it inform our unfolding civilization, and control its development? can it reconcile classes and conflicting interests? can it right existing wrongs? can it purify politics? can it command the public conscience? can it lay the industrial world under its law of love to one's neighbor? can it fit a man for earth as well as heaven? can it effect a *manifest* change in moral and respectable men, and inspire them with an enthusiasm for their kind? can it *so* convert such men, that the change must needs become patent to all who deal with them, and not remain a profound secret between themselves, their God and the church-clerk? The evidences of Christianity needed by the city in these days are not dead books, but "living epistles."

I cannot leave the religious needs of the city without remarking that in every city which I have investigated, church provision has fallen behind the growth of population for the past fifty years. In the country at large, the church is decidedly gaining; in the city, it is relatively losing ground.

We have touched upon a few out of the numberless needs of the city as illustrations of the several classes into which they fall. So great is their magnitude, and so difficult is it to effect even one of the many needed reforms, that in contemplation of them all, we cry: "Lord, increase our faith."

We are not content, however, simply to control the ignorance and selfishness, the pauperism and crime. We desire to eradicate them. The city not only needs to be made a safe factor in our civilization, it needs to be saved. It *must* be saved before the Kingdom of our Lord can fully come; it, therefore, *can* be saved. Here is Pythagorean wisdom: "Ability and necessity dwell near each other." And here is Pauline faith: "I can do all things through Jesus Christ, which strengtheneth me."

The city can be saved and will be. But when? If, as we have seen, the two great saving institutions of society, the church and the home, are relatively growing weaker in the city, is time likely to simplify the problem? A hundred years ago, New York numbered only 23,000 souls; now, more than a million and a half. Fifty years ago, Chicago could boast less than 5,000; now, well nigh a million. Will the problem be any simpler or more hopeful a century hence, when each of these cities will be a London? There never will come a more favorable time than now to turn the evil tide of the city.

When the city is saved, it will be through the good men and women who live in it. With Jesus Christ strengthening them, they are equal to the task. I do not believe there is a city in the land that lacks enough good men to save it. A handful of righteous men would have saved Sodom itself. The vital question then is, How shall the good be brought to bear upon the evil? Here we have the problem reduced to its simplest terms.

And the solution is simple. Overcome evil with good by returning to a method so old that alas! it is new, *viz.*, the method of Christ. It is based on two principles,

First, that of contact. Under the old dispensation goodness was separated and guarded from evil because it was negative. Moses said, "Thou shalt not." Christ said, "Thou shalt." Under the Mosaic dispensation he who did no evil was a good man. Under Christ he who does no good is a bad man. Then, goodness, being negative, was put on the defensive. Now being positive, it must be aggressive. A negative goodness had not sufficient force to overcome surrounding evil. Contact meant contamination. Hence the law of separation. Purity was preserved by isolation. The Israelites were called apart from surrounding nations and the Mosaic law built up a wall of separation about them.

Christ gave to the world a new conception, and a new kind of goodness. It was positive, outgoing, self-giving. He inspired men with a new enthusiasm for their kind, which could not be content with doing no ill to one's neighbor, but must love him as one's self. To such goodness contact meant not contamination but opportunity. Men are to be saved by bringing to bear upon them the divine goodness, of which those who have been filled with the spirit of Christ are the channels, the manifestation. God has always sought to reveal himself to men (for to know him is eternal life), in creation, in his laws, in his providence. But because God is a person he is more clearly revealed through a person than in any other way. Christ was the Word that most fully uttered the Father among men; and as the Father sent Christ into the world, so Christ sends his followers into the world, as revealers of God. Filled with his spirit they are to save men by a divine contagion, living touch. The leaven must be mingled with the meal. Salt can save only by actual touch. It is not enough to yearn over souls at a distance. Even God's mighty love could save men only as it came to them in human form and uttered itself by human lips. Heaven must needs touch earth.

Now, brethren, this personal touch is what the church has largely lost, and hence it is largely shorn of its power. Christian men, instead of going personally to those that know not God, think to discharge their obligations by making a check for this and that *institution*, which stand as their representatives in Christian work. Christian influence has now become largely *institutional* instead of personal, and, therefore, largely mechanical instead of vital. The common response to the divine command is not, "Here am I, send me," but, "Here is my check, Lord, send some one else,"—and many forget to offer the check as a substitute. The average Christian to-day is hiring his Christian work done by proxy—by societies, institutions, the minister, the city missionary. He is trying to save the world with giverless gifts. There is comparatively little *self*-giving; hence the world's disbelief in goodness.

The world is dying of selfishness, the only remedy for which is love, which reverses the inward movement so that it becomes outward. There is nothing in which the world is so slow to believe as genuine, self-giving love, the natural and only adequate utterance of which is sacrifice. Christ could draw men only as he was "lifted up," and his followers must draw men in like manner. Their saving power is their sacrificing power. Now, in the life of the average Christian the world does not *see* a spirit of sacrifice, and hence does not believe in his love. The only way to convince men of the reality of love, and thus reveal to them Him who is love, is by *self*-giving, by going in person, as the good shepherd sought the sheep. If the masses could be really convinced that our churches are not social clubs or coteries, that Christianity means not a dogma or a ceremony, but genuine, self-giving, goodness, love to God and a personal love for one's neighbor which inspires sacrifice in his behalf, we would have the old adversary chained in ninety days, and the city would be saved.

This personal, living, love-convincing touch between the church and non-church-goers is lacking, especially in the city. Where men are most crowded together they are farthest apart. In the village or out in the country every one knows every one else, and personal acquaintance makes personal interest and influence easy. But in a large city one may live for years within a foot of his neighbor without knowing his name or ever having seen his face. Mere proximity does not imply social touch. Church lines and social lines very nearly coincide. Christians and non-church-goers are apart. There is Christian salt enough in the city, but it is barreled up in the churches.

If we are to secure this personal contact, Christians must go to the multitude, must search them out in the workshop and the home, even as the early Christians went everywhere, preaching the Word—must go not once as a census-taker, but repeatedly, to establish friendly relations, to acquire a personal influence, to study the temporal and spiritual needs of the family and do all possible good. When the church thus flows out to the multitude, the multitude will flow in to the church, and the religious needs of the city will speedily be met.

Observe also how this house-to-house visitation in the name and spirit of Christ will meet many of the other needs of the city. It will do much to neutralize the evil effects of the constant moving referred to. The family is followed with Christian influence and found by another visitor, who helps to reunite church ties, if they had been previously formed and severed by the removal.

This house-to-house work affords means of supplying every home with healthy reading matter, which lacks it.

It would do much to relieve the isolation of the many foreign elements, and do much to assimilate and Americanize them.

It would afford the only practicable relief or remedy for pauperism under the existing social system, and would exert a profound influence on all social, moral and industrial reforms.

Mrs. Browning says: "Most people are kind, if they only think of it." The indifference of the well-to-do toward the ill-to-do is chiefly owing to the fact that they do not stop to think of that which they do not see. When men who believe that Christianity has a remedy for the world's great evils distinctly *see* those evils, they will feel them, and when they feel them, they will bestir themselves to remove them. Knowledge, then action—light, then lightning. The great evils of our cities are seen and felt by comparatively few. Bring Christian men and women into personal contact with every home, and with the attics and cellars which are not *homes* and the social wrongs, the industrial abuses and nameless evils of the city, which now thrive in secret, would set Christian blood to burning, and Christian nerves to tingling, and Christian tongues to crying aloud until public sentiment was aroused; and in this country public sentiment is only less mighty than omnipotence.

This suggests the second of the two principles on which the true Christian method is based, *viz.*, co-operation. I have left myself but a moment to discuss it.

It is not enough that the separate members of Christ's body be active. "The whole body" must be "fitly joined together and compacted by that which every joint supplieth." Paul's metaphor was Christ's metaphor. He selected the highest organism in nature to represent his church and the relations of its members to each other. Organization does not create life, but life creates organization; and if a vitalized Christianity is to arouse the members of Christ to new and personal activity, there must be system, mutual understanding, co-operation, organization. That will give to the church the requisite power to meet all the great needs of the city. Let the good men of the city find each other out and act together, and they can make not only the laws demanded by popular reforms which are spread on the statute book of the state, but also the stronger, unwritten and self-enforcing laws of society.

In an organism each member increases the effectiveness of every other member; hence the tremendous power which resides in organization, and which is being seized upon by the great forces of modern civilization—commerce, manufacture, every form of business, military science. A regiment of soldiers is more than a match for a mob of ten thousand men, because soldiers have learned to co-operate; organization enables each soldier to support and make more effective his comrade. The various churches of Christ need to take the field to-day not as a great Christian mob, but as the *army* of the living God, which shall move as one man and strike as with one arm. The snowflakes are falling this afternoon one by one as lightly as feathers, but *mass* them in the awful avalanche and you have a power that shakes the mountain and sweeps everything before it. To meet the forces of evil to-day we need a *massed* Christianity.

These are the two principles which the Alliance is trying to help the churches apply. There have recently come to my knowledge two illustrations of their successful working which I would fain give you, but lack of time forbids. The one has been in operation for twenty-four years and the other for more than thirty; and the results amply justify all that we have claimed for the principles on which is based this new movement of the Alliance.

In recent years the conviction that the Church must arouse herself to save the city has been profoundly deepened. We now need to be inspired with a holy enthusiasm which is conviction on fire. Let the sacred flame fall upon us from the Spirit of power.

Father Gleason tells us of an Indian whom he heard pray, "O Lord, give me a new heart, a good heart, a pure heart, a loving heart and a big heart, big enough to fill my whole body." The Psalmist prayed: "When thou shalt *enlarge* my heart, I will *run* in the way of thy commandments," not with lagging footsteps, as if dragging himself along the path of duty, but with eager obedience.

Brethren, there are many new hearts and good hearts which have not yet been "enlarged." May God enlarge our hearts with a mighty love, a mighty faith, a mighty purpose, a mighty enthusiasm, that we may *run* in the way so clearly marked out for us by the teaching both of his word and of his providence.

THE NEEDS OF THE RURAL DISTRICTS.

By Rev. Henry Fairbanks, Ph. D., of St. Johnsbury, Vt.

Mr. President, and Christian Friends: It is because I have given attention to some facts in regard to the religious condition and wants of Vermont, which are representative of the rural towns, at least of New England, that I am asked to speak here this afternoon.

Four years ago we selected forty-four towns of probably average condition, and sending explorers into every school district and sometimes to almost every house, learned accurately the habits of the people, with reference to attending church and Sunday-school, and how far the present agencies were meeting their religious necessities. There were churches, or church services in all these towns that the people might attend, but we felt that unless the gospel, at least the sound of it, really reached them, their needs in these districts were not met, nor was the Saviour's command to "make disciples of them" obeyed.

The facts which we obtained are exhibited on the maps and charts hanging before you. In presenting them, I shall accomplish my purpose, if I show to what extent our present religious agencies fail to reach the country people, and the serious evil resulting from this failure, so that your thought and prayer will be directed to the remedy.

And I shall be especially glad if I can awaken interest in evangelizing rural New England, which has been almost overlooked in our eagerness to take Christian possession of the new and growing West. With its vigorous northern stock, New England has had, and is having an influence upon the belt of states west of it, and upon the whole country, four or five times in proportion to the number of its inhabitants, and much of the most effective Christian work for the West and for the cities, is done in those country towns from which the men who are to become influential come. For example, Vermont, an inland state, almost without cities, and not increasing in population, has forty-two per cent. of her native sons living out of the state. Her population is only one in one hundred and sixty of the people of the country, but thirty years ago she had seven United States Senators, and eight Representatives, and to-day the Vice-President, one Cabinet officer, one Judge of the Supreme Court, and I do not know how many in Congress. There are some two hundred and ten Congregational and Presbyterian ministers in the state, but there is a list of over nine hundred, perhaps half of them now living, who were born there, and in the recent Congregational Council where her proportion would have been one in twenty-five, she had one in eight, forty-seven in all. One tenth of the missionaries of the American Board were born there. In the year 1833, a careful observer stated that "from the region of the Green Mountains there have been raised up more ministers of the New Testament, than from any region on earth of the same population." Vermont has two colleges and no theological seminary, but seven of her sons are to-day presidents of colleges, and nine are professors of theological seminaries. The showing for New Hampshire would be almost the same, one little mountain town furnishing a United States Senator for New York, and another for New Jersey.

The small towns and the back districts seem to be especially productive of vigorous manhood, and the little churches are fruitful. Halifax, a little town in the south, where one Congregational church, and later, in a different neighborhood, another lived feebly for a time, and then died, and now a small Baptist church is struggling for existence, has sent out ten ministers. Burke in the north-east, where the little missionary churches have always been weak, except in faith, has given us twenty-one evangelical ministers; and from Calais, where much of the time there has been no preaching, came Dr. Dwinell, of the Pacific Theological Seminary, Secretary Clark, of the American Board, and the noble Dr. Goodell, late of St. Louis.

This vigorous New England stock in those not reached by the gospel, shows also its power for evil, for these men of the north are likely to become leaders. Dr. Asa D. Smith, the beloved New York pastor, and no less beloved president of Dartmouth College, who, born in New Hampshire, spent his childhood and boyhood here in Weston, close under the mountains, but living near enough to attend the occasional services held by missionaries in the school-house in those days, remembered another boy only a year younger than he, living then in a back district a mile farther away, Joseph Smith, born in Sharon, the father of Mormonism. And Brigham Young was born here in Whitingham on the southern border, and Joseph Noyes of the Oneida Community in Putney, on the Connecticut. If rural New England had been more completely evangelized, can we estimate the gain to the West and to the whole country?

The native population is diminishing, and many foreigners are coming in who for the most part are not assimilated; but they go mostly to the larger and manufacturing places, and in the rural districts, the large majority are of the Yankee stock, and the reported neglect of public worship is by them. The danger of relapse into barbarism in these districts is not due to immigration. Those now growing up in the mountain towns will go out to be leaders of men, and it is a fact of fearful import that the gospel is not reaching them.

Turning now to the facts. In the forty-four towns explored, of the 58,916 inhabitants, as reported in the census of 1880, 53,148 were found, and those not found may fairly be counted, as non-attendants upon public worship. The statistics of church attendance, reported by counties, are given in the following table:

CHURCH ATTENDANCE IN THE FORTY-FOUR TOWNS EXPLORED.

COUNTIES.	Total population.	Population found.	Number of families.	Church attendants.	Non-attendants.	Number children in any Sabbath-school.	Children not in any Sabbath-school.	Distant two miles or more.	Of these, church attendants.	Non-attendants.
Caledonia Co., entire	23607	22591	5408	12145	10446	2710	....	6208	2356	3852
Lamoille Co., entire	12684	11209	2796	3852	7357	1039	2237	4936	1184	3752
Orange Co., 6 towns..	9102	7538	1982	3235	4303	851	954	2368	656	1712
Wash. Co., 9 towns..	10742	9520	2485	5503	4017	1380	1131	4079	1988	2091
Windsor Co., 2 towns	2781	2290	607	1188	1102	315	296	708	251	457
Total...........	58916	53148	13278	25923	27225	6295	4618	18299	6435	11864

All are reported as church attendants who call themselves so, whether they attend evangelical, Catholic, or other worship. It appears that of those found, only forty-nine per cent., or of all the people forty-four per cent., call themselves church attendants. The children and invalids of church-going families are here reported as attendants, so that the facts are fully as bad as the figures make them appear, and a majority of our people are never at church. Of those living two miles or more from church, only about one third ever attend.

The work of the churches and the number reached by them are also tabulated:

CHURCH WORK IN FORTY-FOUR TOWNS.

DENOMINATIONS.	Number of churches.	Expense of worship.	Aver. aggregate congregation.	Number church members.	Number in Sabbath-school.	Number families in parish.
Congregational	41	$37,040	4,819	3,361	3,975	2,915
Methodist	41	21,715	3,497	2,736	2,722	2,355
Baptist	9	4,165	728	578	560	325
Free Baptist	13	6,005	1,245	852	940	575
Christian	4	1,525	300	263	275	160
Presbyterian	8	6,700	770	641	652	325
Episcopalian	5	2,675	265	350	121	120
Advent	8	1,500	430	200	206	132
Total, evangelical	129	$81,325	12,054	8,981	9,451	6,907
Universalist	14	7,277	985	350	610	670
Roman Catholic	4	4,000	3,000	4,500	600	1,000
Total	147	$92,602	16,039	13,831	10,661	8,577

After deducting from the total population the probable number of little children, say one fifth, as too young to be church members, about nineteen per cent. of the remainder—or if we first allow for Roman Catholics, and others specially inaccessible, about twenty-four per cent.—are members of evangelical churches. Allowing for the little children and invalids, about one quarter of the rest of the people are, upon an average, in the evangelical congregations. The church members number more than three fourths as many as the average congregations, so that the gospel agencies seem to have reached most of those who regularly come within their influence. Their efficiency so far is proved, but the same fact shows how almost absolutely that influence is limited to the minority who attend church, and as to the majority, who do not, the question, "How can they be reached?" is urgent.

The towns canvassed are believed to show more favorably than the average of the whole state. From the printed reports of the different denominations, and from estimates by the best informed ministers of those whose statistics are not printed, the following table is prepared, representing church work in the whole state:

CHURCH WORK IN VERMONT.

	Congregational.	Methodist.	Baptist.	Free Baptist and Christian.	Advent.	Episcopal.	Roman Catholic.
Whole no. churches....	198	208	105	60	35	50	79
Whole no. ministers...	180	149	79	60	35	45	39
Whole no. ch. members	15,800	15,735	8,453	4,000	1,750	3,650	25,000
Total expense.........	$177,491	$115,589	$80,719	$20,000	$16,000	$41,000	.....
Whole no. S.S. scholars	21,854	18,810	8,453	4,000	1,500	1,920	4,000
AV. FOR EACH CHURCH							
Members.............	80	76	80	56	50	73	.....
Expense	$897	$555	$769	......	......	$820	.....
S. S. scholars.........	110	90	71	57	......	39	.....
AV. FOR EACH MINISTER							
Members..............	88	106	107	56	......	80	.....
Expense..............	$985	$776	$1,022	......	...	$911	.....
AV. FOR EACH MEMBER							
Expense..............	$11 23	$7 36	$9 55	$6 75	......	$11 24	.....

Some $450,000 is expended by the 650 evangelical churches, or about $1.50 for each man, woman and child in the state, and of the 332,286 inhabitants there is one such church for each 500 inhabitants. The Roman Catholics, and some errorists are not easily accessible to evangelical influences, but probably there are 250,000 to whom the gospel might be preached, only 50,000 of them being members of evangelical churches. Of these hardly 75,000 are in church on any given Sabbath, though possibly 125,000 would say that they intend to be there. 25,000 more may attend three or four times a year, and fully 100,000, besides invalids and little children,—perhaps more nearly 125,000,—never hear the gospel preached. The churches concentrate their efforts in the best centers, providing two or four times the accommodations needed for all the people who assemble, at twice, or more than twice the expense necessary to provide for them, while wide districts between the parishes are wholly neglected. About 100,000 people in our state live two miles or more from the nearest church, of whom hardly more than 30,000 probably attend. It would not be extravagant to say that 30,000 more would attend service every Sunday if there were meetings held within convenient walking distance. Unless the people can be interested to make more effort to go for it, the gospel must be carried to them.

The tables are printed as throwing light upon the economy or waste of Christian forces. The map, which shows the crowding together of the little churches, may be still more suggestive.

The map before you is tinted to indicate approximately the density of population, a town of 3000 or more inhabitants being left entirely white; one of 2000, two thirds white; one of 1500, half white, and so on. Congregational churches are represented by round red spots, missionary churches being shown as supported; and places where Congregational churches have become extinct, are marked by red crosses. There were some sixty-five of these churches that have died, or been united to others, probably as many Methodist, and a Baptist brother refers to a list of one hundred and sixty of that denomination that have been given up. This does not indicate any corresponding loss, but is often due to the mere shifting of business centers. The location of other churches is indicated by spots of other colors, the Methodist blue, Baptist green, Episcopal yellow, and so on, the Universalist being gray and the Roman Catholic brown.

The facts embodied in the tables are presented to the eye in the large county map, and in the diagrams. The county map shows in each town a circle indicating roughly the two mile circle about the churches, and the area of the small circles in the angles of the towns is proportioned to the number of the people living more than two miles from church, who in each case might meet at that point, if a district meeting were appointed there, the light sector showing what proportion of these call themselves church attendants, and the shaded sector the proportion of non-attendants. The great excess of the shaded portions makes a painful exhibit of the habits of the people who live at a distance from the churches.

The colored diagrams, one relating to the towns explored, and the other to the whole state, show the facts in regard to all the people. Each square represents a thousand people. The squares, colored like the spots on the map that stand for churches, show the number of church members of the several denominations; the squares partly colored show the excess of the average congregations of each over the church membership; and the white squares show the excess of the number of those who call themselves church attendants over the sum of the average congregations; while the dark shaded squares show how many, a majority of more than six to five, 183,000 in the state, do not even call themselves church-attendants, and are probably never present. The colored bands, by their proportional spacing, indicate the work of the denominations, their churches, ministers, members, expense and Sunday-schools.

In our State Convention, when these diagrams were hung, the remark was made, and the same was said here this morning, that as the light had been resolved into these prismatic colors, what we most need now, in the true economy of Christian work, is to re-combine them, and, uniting our efforts, to concentrate the resultant white light, in its glorious brilliancy, upon the dark masses that are not attracted to our colors. For the world is to know that Christ is the SENT OF GOD when his prayer for his people is answered, "That they all may be one."

The condition of Vermont is not peculiar. In New York, forty-one representative rural towns have been recently explored by the Alliance: in Allegany County, on the southern border toward the west; Fulton County, south of the Adirondacks; and Putnam County, between the Hudson and the Connecticut line. In these towns are nearly sixty thousand inhabitants, having 137 churches, 120 pastors and three Roman Catholic priests. Probably there are not more than five thousand Catholics, and of the other fifty-five thousand people 11,958 are members of churches, while the average congregations amount to only 11,164 and the proportion of non-attendants seems, so far as reported, to be about the same as in Vermont. One fifth of the Protestant people are church members, but the church members number about one fourteenth more than the aggregate of the average congregations, while in Vermont the church members average three fourths of the congregations. In both states the preacher has the ear of comparatively few besides the church members.

From these facts, which fairly represent the condition of the rural towns of the older northern states, it is perfectly evident that the gospel has reached almost all of those who are habitually in the congregations, demonstrating its power over those who put themselves under its influence. And from the number of occasional attendants some are won, more than enough to take the places of those who from Christian families go astray, so that, on the whole, there is a little gain. The number of church members slowly increases.

From the church there is also going out a silent influence, felt by all the people, and attracting a few. In most communities men respect church members, and though here especially one sinner destroyeth much good, and one scandal will attract more attention than fifty saintly lives, the faults of Christians are more talked about than really felt, and many a wicked man talks because he feels too much, and must in some way parry the influence of those lives upon himself.

This silent influence of our Christian forces must not be underestimated. It gives the conservative moral tone to our communities and characterizes our civilization as Christian. But this is not carrying the gospel to men, nor making disciples of them.

In the country towns the present methods of Christian work fail to prove aggressive. A good church, having a good pastor doing successful work, receives the young people who have grown up in the families of its members, and in the Sunday-school, and a few others, but neither church nor pastor can or do act effectively upon those outside the circle of its regular, or at most outside the penumbra of its occasional attendants. This is almost the best that the country church is finding it possible to do. If a pastor goes outside of those who are recognized as his people, his approach is likely to be resented as an impertinence, or as an attempt at proselyting, and he is made to feel that he has no right to press the claims of the gospel upon those who do not employ him to do it. A minister is at some disadvantage among his own people, doing that he is hired to do, that is likely therefore to be considered perfunctory, and it is not always easy to make those of his parish feel the real personal interest which he has in them. And because he has a definite business of his own which he should attend to, those outside his recognized sphere are likely to feel that he is out of his place when he goes to them to express an interest in the welfare of their souls.

Whoever may be responsible for it, the fact is,—a fact that we do well to recognize,—that the people outside, the thousands of the dark squares, look upon the churches very much as they do upon the clubs, the lodges, the fraternities, the secret societies. They might join them, but unless they are ready to do this, they have not much concern with them.

And unwittingly the churches may be fostering this feeling, may even share it. Their members maintain the service largely for their own comfort and help, and the Christian work in which they are mainly interested is the work of building up and strengthening their own institutions. Strangers are welcomed, but it must be said that the kind of welcome is likely to be much affected by the "goodly apparel, and the gold ring," and they are rarely made to feel that the service is theirs. The welcome is civil rather than cordial. Unconsciously the club idea shapes the thought of our church members far enough to partly justify the same idea as it is held by those outside. So that really the people, and especially those who seldom or never attend church, are not considering the gospel offer, whether they will accept salvation, but rather the question of uniting themselves to some congregation or some church. This they do not care to do.

Now as every one knows who has done much personal work, or much work outside the regular church lines, men generally, though evil forces may bind them, really want the gospel. Appoint an evangelistic service in some hall or tabernacle, where the working man and his employer sit side by side, open a room as in the McAll Mission, where the poorest are welcome, hold a schoolhouse meeting in some country neighborhood, and many will come who are never inside a church, and hearing the simple offer of life, will accept it joyfully.

We learned some lessons from the results of the "gospel meetings" held in Vermont in 1875, and later, held in the name and under the direction of committees of the Young Men's Christian Associations, not because that was the proper organization to conduct this work, but because it was then the only undenominational one. Brethren from Massachusetts, some of whom, greatly beloved, have gone to their rest, and some are with us to-day, had tried the same methods, and greatly assisted us. A three days meeting was appointed, the interest and prayers of many Christians were concentrated on that battle ground, the churches uniting had made some prayerful preparation, and the three or four laymen who went as leaders usually had good audiences. They did not discuss and reason. In the simplest, most straightforward, business-like way, they presented the offer of the gospel, testified to what they themselves had found, and urged all to accept the same. And men did accept. Some who had long braced themselves against the continued appeals of the pastor whose business it was, found themselves approached on an unfortified side, by men who proved their sincerity by the interest that brought them, and that overcame their diffidence. Many who had not been at church for years came in to the free popular service and found the Saviour. In one crowded little meeting-house, where the only indication of excitement was the intense stillness, I saw more than one third of the people rise to indicate that they did that day or then accept the Saviour, and nine months later the pastor, a careful man, wrote me that, as proved by their Christian lives, more than one hundred were really converted that day.

In one year, two thousand four hundred and twenty-one conversions were reported, these reports of course being liable to error, and one thousand three hundred and twenty were added to the churches in connection with this special work. In perhaps most of the places visited, Christians learned the method, caught the spirit, and went out into the school districts holding meetings. Both the leaders of the larger meetings, and these brethren working in the remote districts of their own towns, did much personal work in the houses of the people, and there were many cottage meetings. The method did not bring the revival, but the Divine Spirit guided the workers, and made the method successful.

By this success he clearly taught us that whenever he inspires Christians to go outside their accustomed routine, and undertake aggressive work he will open the hearts of those who have not cared to listen to the truth, and will often win the hardest of them all.

Christian friends, the facts are before you. In the rural districts of New England and New York, from which the strongest men in the cities and the West are coming, *more than half of the people* are not only unreached, but *are absolutely unapproached by any direct Christian efforts.* The scattered hamlets, the waste places between the parishes, can be reached only by school-house meetings and by wayside or house-to-house preaching, like that of the foreign missionary, like that of Christ and the Apostles. This is not generally attempted, for the churches are engaged in maintaining themselves, their members largely in hospital, nursed and fed by the pastors. Everything is wonderfully systematized, so that we hire our Christian work done by our ministers, and do even *our self-denial by proxy*, in the persons of our missionaries.

Brethren, is the church in the world for its own sake, to hold its own, to build itself up, or is it for the sake of the world, that "they that sit in darkness" may see the light? Are we carrying the gospel to "the whole creation" when we do not carry it into the remote districts of our own towns?

May the Alliance prove to be the agency raised up of God, not only to awaken interest in the religious wants of the rural districts, but also to propose and organize what shall prove to be, as blessed of God, efficient agencies for supplying these wants.

THE MOUNTAIN WHITES OF THE SOUTH.

BY REV. FRANK E. JENKINS, OF NEW DECATUR, ALA.

I WOULD claim your attention, for a few minutes, to a people who have been almost untouched by the currents of modern life, and by the regenerating influences of a pure gospel.

I am not to take you in thought to a people in some remote corner, but to those who are in the heart of our country. The center of population in the United States has recently crossed the northern part of the region in which they live, and when the last census was taken, it was scarcely fifty miles from some of their homes.

Stretching down through West Virginia, Western Old Virginia, Eastern Kentucky, Western North Carolina, Eastern Tennessee, and into Northern Alabama and Georgia—a territory more than 500 miles long, and 200 broad, twice the size of all New England—is the home of the Mountain Whites of the South. It is an undeveloped country, in some places of marvelous beauty and grandeur, and everywhere of wonderful natural resources. Great forests of valuable timber cover its surface, while underneath, to unknown depths, and even cropping out in sight, is an almost solid mass of mineral wealth, placing it among the very first of the richest mineral regions of the world.

Here live between two and three millions of people, whose condition may well arrest the attention of this great Christian Conference, and, through it, appeal to the intelligent Christians of this nation, for the help so sorely needed.

In speaking of this region as a whole, I would not forget that within it are several growing cities and towns whose inhabitants have gathered from North and South, and whose business enterprise and progressive spirit are justly becoming famous. Neither would I forget those valleys, whose rich soil has made them like the better portions of the South. Then the new influences which in the past half-a-dozen years have begun to follow the advent of the railroad here and there, and the beginnings of Christian work in such schools as Maryville College and Grant University, in Tennessee, Berea College and Williamsburg Academy, in Kentucky, have already marvelously changed limited portions. Then, too, the efforts of some of the states to improve their public schools have begun to have some effect. From personal observation, especially in Eastern Kentucky, I can bear testimony to the encouraging improvement which has been made during the past three years. It is an improvement, but to one not familiar with the past, it would seem almost impossible that matters could have been worse than they are now.

With these qualifications applying to a small part, only, of this extensive territory, I would turn to the great mass of the Mountain Whites, and tell you of a condition of things true, I am sure, of at least two millions of fellow-citizens of our own race.

In the time allotted me, I can give merely an outline sketch, with here and there an illustration, by which I hope some may be led to seek to know more of this people, and to do in some way a large work for them.

What was the origin of the Mountain Whites is a question often asked. This must be ascertained partly from written records and oral traditions, partly by a study of their names, features, and characteristics, and partly by conjecture, from a knowledge of their surroundings.

Their names at once announce their remote origin, as English, Scotch and Irish, and it requires no effort of the imagination to discern among them even yet the types of features of these different nationalities. But something has made their condition different from that of other people of the same general origin. I venture to suggest with some confidence four less remote sources:

The first white settlers followed Daniel Boone over the mountains from the earlier settlements in the Carolinas and Virginia. There were men of noble, rugged character among them, the outlines of whose original stamp may still be traced by those who come to know the mountain people. These were, I suppose, the chief source of the Mountain Whites.

The time came when slavery surrounded this whole mountain region except on the north,—it never penetrated it to any considerable extent. Only a few fertile valleys furnished the conditions for large plantations where slave labor could be made profitable. Occasionally a slave, or two, was held by some more enterprising mountaineer, but this was rare indeed. In the midst of slavery was a class of whites, too lazy and too proud to work, without sufficient intellect or energy to enable them to acquire property enough to buy a slave. They sank into a condition scarcely above the brutes in intelligence, or in manner of subsistence. The very slaves looked upon them with scorn and called them the "poor white trash," and thus well expressed their condition and character. Many of these drifted from the richer portions of the surrounding states to the mountains, where they could roll up their small log huts unmolested, and raise their little patches of corn, tobacco and cotton, and let their swine run wild, and thus supply their meager wants. The descendants of this class are not hard to find, and they have proved missionaries of poverty and degradation to many whose origin ought to have led to something better.

A third source is one which would not be important enough to notice, were we looking simply to numbers. But owing to the influence it has had, we must not pass it by without notice. These mountains and valleys, almost unknown to the world, and where the newspapers seldom come, furnished a safe retreat for any criminal who might make his way thither. Not inconsiderable is the number of those who have hidden away here, and have been absorbed, principles, habits, and all, in the mountain people.

These three classes, with those who in numerous and often unaccountable ways stray about the world and bring up in the most unexpected places, have produced the Mountain Whites of to-day.

The pleasant stories of Charles Egbert Craddock have introduced these people to the world, with their peculiar dialect and manner of life. One acquainted with them recognizes the faithfulness of these pictures, though the necessities of a readable story throw a sort of romance about the mountain life which a face to face acquaintance quickly dispels.

These are a rural people. Their villages are few and small. At the county seats are little collections of houses with possibly a hundred or two hundred inhabitants. Other villages are rare. Riding on horse or mule-back over the rough mountain roads, you see here and there a cabin, perhaps less than a score in a long day's ride. If you are a stranger to the country, you will think there are few people in it. You pass them all day long without seeing them. Bridle and foot paths, which a stranger would scarcely notice, run from the road into glens and nooks where springs are found. Follow one of these a little distance and you will find a log cabin surrounded by a patch of partially cleared ground, with the small trees cut away and the large ones killed by girdling and standing about as unsightly stubs. Here a few onions, a little corn, tobacco, and possibly cotton, are growing. A sad-faced woman with her snuff-stick or tobacco pipe protruding from her mouth, or a quid of tobacco swelling out her cheek, is sitting in the door with her elbows resting on her knees and her face in her hands, and gazing stupidly at you. A dozen or more solemn looking, ragged and dirty children are standing about and staring at you, and all of them from the oldest to the youngest probably chewing tobacco, which is regarded as one of the necessities of life in these mountains, for male and female, old and young, even down to the creeping babes. You see no smiles on these child-faces and however quietly you stole upon this secluded home, you heard no laughter from these solemn children. What did they ever have to make them laugh or smile?

You see no windows in this cabin; there are none. A single pane of glass in the house of a progressive mountaineer was a curiosity for years, and people came long distances to see it. Five or six years ago, an old lady walked nearly twenty miles on purpose to see the glass windows in one of our mission buildings—the first she ever saw. The light enters the house chiefly through the door, though it finds its way also between the logs, and, in the better sort of cabins, through one or two small holes cut for the purpose.

The house is sometimes a single room, fifteen or twenty feet square; sometimes has two rooms, each with an outside door, but none between. Rarely a rambling log structure of three or four rooms, and more rarely, since the recent approach of the saw-mill, a framed house will be seen. Paint is a recent importation, and you can ride for days without seeing a house which has ever been touched by it. In these cabins are no luxuries, and few of those things which we have always reckoned among the necessities of life. You see a gun, a rough, home-made table, a few old chairs helped out with blocks and boxes, four or five rough beds in the living room, a few plates and other dishes, an iron kettle or two, no stove, but a rude fire-place with a chimney of sticks or stones and mud—and you have made an inventory of the furniture for a family of twelve, fifteen, twenty, or more. This is not an exceptional, but a characteristic home; anything better is the exception. In this rude room that great family lives, cooks, eats and sleeps. Here they are sick and here they die, with the neighbors from far and near packed in the room and staring at them. From this room they are carried, within as few hours after death as are necessary for the construction of a rough coffin, to be buried without even a prayer, amid the terrific screaming of the remaining members of the family. The "funeral will be preached" five, ten, or twenty years after the death, and will include in its scope all the members of the family who have died since the last funeral was celebrated.

I know of no way in which I can briefly give an idea of the intellectual condition of this people, better than by describing the schools which were almost universal ten years ago, and which still prevail to a large extent.

You are riding along a mountain road, and you hear a humming noise in the distance coming through the trees. You go a little farther and distinguish human voices mingling together in loud discord. What is the matter? Nothing but a school at study and all studying at the top of their voices. Such a din! This is a "blab" school, though the modern advocates of this kind of school, and there are plenty of them, sometimes dignify them with the more elegant term, *vocal* schools. I have met hundreds of these mountain children in our mission schools and elsewhere, and I never talked with one who had not been accustomed to the blab school, except the younger ones, who began their school life in a mission school.

Until within a short time, the only text-book to be found in, I suppose, nine tenths of these public schools, was the spelling book, and many a school to-day is but little in advance. This would have been worth more, had the theory of spelling been a little more scientific. A word was regarded as correctly spelled when all the letters were named—no matter in what order. It could be spelled forward, backward, or both ways from the middle and still be correct! On my first visit to these mountains, I spent an evening with an intelligent business man in one of the new mountain villages. He told me of his early life. He went to school and studied the spelling book. He somehow heard that there were other things to study and longed to study them, but year after year passed and no opportunity offered itself. He studied the "blue-back" speller until with closed eyes he could mentally turn every leaf from the beginning to the end. He became a famous speller and easily carried off the laurels in the spelling matches in the neighboring schools. When he was nearly twenty years of age, he somehow fell in with a teacher who had some new-fangled notions and who could teach him arithmetic and geography, and he took them up with all the eagerness of long-defeated desire. But to his dismay his spelling was pronounced incorrect, and that young man, with an exceptionally good mind, learned for the first time that the order of the letters has something to do with correct spelling.

The results of such schools were of little value and did not tend to commend education to either old or young, and comparatively few attended them.

You can find thousands of these people who never saw a dozen books in their lives, and even those who never saw one and do not know what the word "book" means, and more than a million who can neither write their own names nor recognize them in print. It is an intellectual condition which can be realized only when one is in the midst of it. When one is away from it he begins almost to doubt his own memory!

In attempting to give an idea of the moral and spiritual condition of the great mass of the Mountain Whites, it is almost impossible not to do injustice to some, to whom a general description does not apply. There are good people among them—good by nature and by grace. There are preachers of natural power among them, whose sterling character is portrayed in Miss Murfree's "Prophet of the Great Smoky Mountains." There are good women among them, whose lives have stood forth in beautiful contrast to the evil about them. But after all has been said in this line that can be, there still remains a condition of things whose picture can scarcely be overdrawn.

Family feuds, or neighborhood wars, are raging continually. Some of them have recently gained the attention of the country through the newspapers, but the worst has not been told—it cannot be. These wars involve not only the immediate family, but distant relatives, and each feels in duty bound to kill, by fair means or by foul, any member of the other family he possibly can, until extermination on the one side, or the other, results.

Illicit distilling is regarded as an inalienable right. The caves and hidden nooks of these mountains are well adapted for this business, and even the United States revenue officers, who take their lives in their hands and dash with reckless courage into these well-guarded places, are not able to drive it entirely out.

The relations of the sexes are such as cannot be described. The evils are so great and involve so fully almost every family, that public sentiment can scarcely be arrayed with any power against them. Grandchildren, who never had a legal father, are almost a matter of course as elements of the homes. The herding together in their little one-room cabins is a source of unbounded evil.

The religion of the region has in it few elements of power for good. These people are not unbelievers. They believe in God, and in the Bible. They may know little about either, and their belief may be only a superstitious regard, but they never doubt the existence of God, nor the truth of the Bible. An infidel is rarely heard of among them,—I have known of but one. But religion is scarcely thought of as a power making for righteousness. It is a scheme for opening the door of heaven, not for saving the soul from sin. It regards the place of the future life, not the character which fits for it. A dream in some way connecting itself with religion is considered one of the most satisfactory proofs of conversion, and good lung power one of the best means of expressing spirituality.

The churches are churches only in name. They are not organized centers of spiritual life,—they are not expected to be institutions for the moral reformation of society. Their meeting-places are the rough, dirty, log school-houses, or an occasional log "church-house" of the roughest kind, like the school-house, only a little larger.

In the best churches, meetings are appointed for once a month. There are no prayer-meetings, no organized church work. Ten years ago the Sunday-school was unknown, and it is now, except as it has spread from mission centers. A little over two years ago a missionary organized the first Sunday-schools ever opened in a region of more than two thousand square miles in size, and gathered into five or six schools several hundred children. Of all these only ten had ever been in Sunday-school or knew anything about it. The older people as a rule oppose the Sunday-school at first as an invention of the devil. There are thousands and thousands of square miles full of people, tens of thousands of children —where instruction in the Bible has never been given, where the voice of family worship has never been heard, and where no child has ever lisped a prayer at a mother's knee, or heard that it is possible for a child to pray.

The ministers of these churches are uneducated. In many cases they cannot read a word in the Bible or in a child's primer. Often they are openly immoral. I know of one in Tennessee still acting as a minister, who, when he goes to a neighboring mining town, is sometimes hired by the roughs to pray and preach for them in the saloons for the sport it gives them. His charge for such a prayer or sermon is a drink of whiskey!

Once a year it is the intention of each church to have a "big meeting," or revival services. The people gather in crowds from miles around. Three or four, or more ministers are present, well supplied with tobacco, but perhaps without a Bible. The preaching is in a peculiar sing-song tone, which seems to be regarded as a necessity in preaching. The gesticulation is wild and furious. Preacher follows preacher, each bent on working himself and the congregation into a state of intense excitement, and before long it begins. Then follow scenes which words cannot describe. Marching, jumping, rolling on the floor, embracing, screaming, and above all and mingled with all the shrill sing-song of the preacher, wildly seeking to raise the excitement to a higher and higher pitch. In the midst of one of these wild scenes in Northern Alabama a few months since, a somewhat under-witted boy in his teens became very happy, and his vigorous shouting and bodily contortions were inspiring others to rise to greater heights of happiness and enthusiasm. Suddenly there was a lull, and the voice of this lad came out clear and strong, and what he was shouting was understood for the first time. The inspiring sentiment which had seized hold of his mind and heart, and which he was shouting over and over in the religious ecstasy was this: "Run, chicken, with your head pecked off. Ain't we having a good time?"

As the excitement goes on the "conversions" begin. The converts press forward and take the minister by the hand as a sign of their desire to "jine" him—they "jine the minister" instead of joining the church—they are baptized, and henceforth are good church members. They go back to their homes when the "big meeting breaks," with no thought of living a new life and with no expectation on the part of anybody that they will. Their religion does not involve morality, and everybody can afford to be religious.

These churches are good fighting centers. In them, ministers fight ministers, and denominations fight denominations. Sectarianism is intensely bitter. The Evangelical Alliance would scarcely flourish there under present conditions.

Brethren of the intelligent churches of the United States, here is a mission field which is a standing shame to us. It ought to have been discovered long ago, entered, and tilled for Christ. Now that it has been discovered, it will be a greater shame, if ten years hence any part of it shall be untouched by the elevating influences of the pure gospel. The need is scarcely greater in any mission field on earth. No people ever responded more readily to Christian work than do these mountaineers. By kindness and love their hearts are easily won. Their children can be gathered anywhere into day-schools and Sunday-schools. I never have seen elsewhere such rapid changes in character, as I have seen among the young people of the southern mountains where pure Christian influences have touched them. Did time permit, I could tell you stories of what I have seen and heard among these boys and girls which I know would thrill your hearts.

Shall such a mission field as this, within a ride of twenty-four hours from this Temple, and eighteen hours from the metropolis of this Christian nation, and east of its westward moving center of population, be left as it is, all white for the harvest, and so few reaping in it? Will not the Methodist Episcopal church equip its Grant University and its other schools for a larger work; the Presbyterian church do the same for its Maryville College and other institutions; the Congregational churches do the same for their Williamsburg Academy, Grand View Normal Institute and other important schools? Will not these denominations and others multiply these Christian institutions, until this whole mountain region shall be touched with the leavening influences of a pure and enlightened Christianity? This is a missionary work which must be done largely through Christian schools. Churches should be established to conserve the results of the Christian education and to fill all the work with uplifting, spiritual power. Churches without schools may add to denominational statistics, but they will not lift up the people as they need to be lifted.

One thing I want to make clear before I close. These people are not as a whole the "poor white trash" of the South. They are poor and they are ignorant, but they are not "trash." A wrong start and their environment have made them what they are. Where the missionary schools and churches have been established, men and women of worth and ability have stepped out from among them and become strong helpers in building up new institutions. This people gave to the nation Abraham Lincoln and his successor in the presidency of the United States. Other men of power have strayed away from their mountain homes in boyhood, come in contact with the currents and institutions of modern life and have shown the blood that was in them.

Boys and girls of good blood, sleeping intellects, and benumbed hearts are waiting by the thousands for the life-giving touch of the pure gospel. Give them that, you who have it committed to your trust, and in a few years they will show you in their mountain country, new homes, new schools, new churches, a new ministry, in short, a regenerated society, and they will be pressing out into other parts of the land and to foreign lands, carrying on to others that which they shall have received from you.

The natural resources of their country will be developed, and its wealth will enrich somebody. The native people should be awakened to develop intellectually and spiritually with the material development of the country in which they live, and to have a part in it. If for a time Christian influences can be made to flow into this region and save it, when once its wealth shall be transferred to the pockets of the people and they shall be gathered into enlightened churches, the money and the sons and daughters of a regenerated people will be sent forth to continue the fulfillment of the great commission, "Go ye into all the world, and preach the gospel to every creature."

This is a work that cannot wait. The eyes of the business world are upon the forests and the outcroppings of the mineral stores. Railroads are pushing in. New lumber and mining towns are springing up, and immediate missionary work is their only hope. These mountaineers, accustomed only to their secluded homes, come together in these towns to learn new vices in the saloon, the gambling den and the brothel. A single one of these new towns, scarcely half-a-dozen years old, has had already more than a hundred men shot in it, and this awful work still goes on. Unless the Christian work keeps pace with this kind of growth, this large territory will become notorious for bloody scenes as no portion of our land has ever been. Now is the time to preempt the country for Christ, by planting at strategic points the church and the Christian school, and through them to send forth to every part the pure, restraining and elevating influences of the gospel.

We owe this people the gospel because Christ has given it to us for them. We owe them a debt of gratitude for what they have done in the history of our country. When it was fighting for its independence, and a great conspiracy was organized for its overthrow by an attack in the rear, the ancestors of this people, under the lead of that magnificent mountaineer, John Sevier, and others like him, saved the country more than once from both savages and red-coats, for which they never received nor asked a cent of pay. When in our great civil war every part of the land was shaking with the terrible conflict of armies, the mountaineers stood side by side with the Union soldier and bravely fought for their country, or suffered in prisons rather than fight against it.

For what they are in their need, for what they are capable of becoming, for what they have done for our country, for what Christ has done for us and given to us for others, we are in duty bound to give them—and to give them at once—nothing less than the all-inclusive blessing—"the glorious gospel of the blessed God, which was committed to our trust."

THE NEEDS OF THE TIMES.

By J. M. Buckley, D. D., LL. D., of New York.

The principles and aim of the Alliance determine the scope of the topics here to be discussed. It is not the commercial, political, intellectual, industrial, or physical needs of the times that we have to consider, though these are not absolutely excluded, since it is impossible to consider man in any of his relations without some reference to them all. The religious and moral needs of the times constitute the primary subject, which may be incidentally related to all others. The question is difficult and dangerous. If ever the well-worn figure of Scylla and Charybdis can be employed with propriety, it is in the introduction of a topic like this. The extremes of optimism and pessimism are on either hand, and the passage between them is scarce wider than a hair. The pessimist is a discourager, the optimist administers an opiate.

By selecting the moral defects of a good man and portraying them with a negative background, there would result a portraiture which would be recognized as that of a scoundrel. In the same way an enumeration and accurate statement of symptoms of disease in a person of ordinary health would raise a presumption of his speedy death. Yet, such persons often live to threescore years and ten. So a nation is either a paradise or a purgatory, according to the view point of the person describing it. For this reason it is that the drama, the press and fiction do not and cannot "hold the mirror up to nature"; because the vices of mankind, being out of the uniform order, afford materials for exciting description, and are, from their nature, conspicuous. Now and then an optimist appears who views the whole scene without once discerning in his vision of life, the hideous face that scowled upon the infant Jesus, and that glowered upon him when he was upon the cross, the monster, SIN. Therefore it is difficult to portray the needs of the times, because they result from existing evils and defects; and their reduction is the problem, in whatever terms the details thereof may be set forth.

Radically the needs of all times are the same, for God and right are the same; but the vices, defects and sins of mankind are qualities and acts of limited human beings, and, although the radical need is ever the same, peculiarities make "times"; "times change, and men change," and times have "signs" whereby they may be discerned. A philosopher said, "To-morrow walks in to-day." If that be true it needs but the exercise of common sense to say that to-day was latent in yesterday. There is nothing in our time which is not an intensification of past conditions and tendencies, and we are learning that there is nothing in our time which was not foreseen, and definitely stated by the fathers of our church and of our state. Washington's farewell address, Madison's letters, Bishop Asbury's predictions, Bishop McIlvaine's homilies upon the state, Franklin's aphorisms, and the foreigner, De Tocqueville, all direct attention to precisely what we have to contend with. And we, "looking backward," can discern the germs of what,—as we now look around us, we profoundly deplore in their first fruits.

I do not propose to inquire into all the needs of the times from this point of view, but only such as come within the sphere of our personal and organized influence as representatives of the Protestant churches of America. To prevent discursiveness, we must divide the needs of the times into those *within* and those *without* the church.

As to those *within*, the first of which I speak is extravagance in church and social life; extravagance which builds and decorates in a manner beyond the necessities of simple beauty, vast edifices beyond the means of the people who construct them, or, if not beyond their means, wholly disproportionate to their direct contributions for the welfare of mankind, and the establishment of the church; so that it comes to pass that cities, setting the example, are followed by large towns, and societies that should be able and willing to devote great efforts and large contributions to the spread of Christianity are paralyzed with burdens which they have imposed upon themselves, not for the glory of God, but to develop obvious superiority over others.

Do not suppose that an ascetic has risen from the dead; that he who speaks to you would advocate a return to the strictness of the Puritans, of the early Methodists, or of the Friends. Asceticism belonged to the typical career of John the Baptist, and has no place under the new dispensation. It is only what is plainly and unmistakably extravagant in view of the circumstances, as a general evil, a defect of the times, to which I call your attention. It is seen also in a corresponding expenditure for music, and in the transfer of almost the entire musical service of the church, from the voluntary praise of the people to the performance of highly expensive committees to whom it is entrusted, many of whom can be heard in the theater and the opera during the week, performing in God's house, on God's day, for the same reason, namely, pecuniary compensation, and that measure of fame which can be attained.

Concerning individual life, of course, I bring no railing accusation against all churches. In the midst of wealth and of inherited luxury, individuals exist who are models in religious deportment and activity. But what city, or what denomination of Christians is there in which there is not a large proportion of those who are wealthy, and a still larger proportion of those who desire to be, whose "season" is one of entertainment and the exchange of formal compliments, and not of active work for Christ? The result is that many ministers are the masters of ceremonies in an isolated social club, just as far removed from the life of this world and of this land, as though it existed in the heart of some great prairie or desert. This is a condition of things of most serious import, largely born of our recent extraordinary prosperity and of the great growth of cities, and therefore pertinent to the discussion of one of the topics placed further along in the programme.

The next point to which I will speak is the need of some revision of the methods of attracting youth to the church. We know that forty or fifty years ago the boy was nothing. But the pendulum has swung to the other extreme, so that the complaint of the New England physician referred to by Mr. Emerson is correct, who was represented as regretting that he had been born when the boy was nothing, and had lived until the boy was everything. In former times there were no attractions to divine worship except the preaching of the gospel, and the habit of attending the worship of God, inculcated by parents with precept and example. But is it not true that now, I will not say universally, but to a very great extent, the means of attracting youth to the church are chiefly social, partly intellectual, but to a very small extent spiritual? Young people's societies, entertainments, history, poetry, debating societies, "broom drills," festivals, etc., these are the things relied upon. So that the wise woman did not err when she said that the test of a successful superintendent is that he should be able to give the children and young people "a good time." Not very long since I saw a card issued by the young people's society of one of the churches in the city of New York, which had upon it the significant statement that all attending it on that occasion "must come in full dress." It was the young people's society of a church. Is there not a great need of some means of preserving the attractiveness of the church to the young, while a holy life and spirituality of character are kept in the foreground?

The decline and almost total disappearance of discipline in the churches deserves serious thought. A half century ago the trial and expulsion of members guilty of immoral conduct was a frequent occurrence, but now it is rare. Only when a member of a church has been guilty of an act intrinsically odious as well as sinful, when public attention has been directed to it and the press has perhaps discussed the character and conduct of the person, only under such circumstances does what is properly called church discipline take place. Observe, I am not making an absolutely accurate statement but an indicative statement supported by a wide range of facts. Mr. Chairman, not only is this the case, but it is known, and it gives "great occasion to the enemies of God to blaspheme," that men of large wealth, however obtained, if they are lavish in its distribution, have no difficulty in finding ministers of the gospel to flatter them and in every possible way to elevate them, so far as their influence can do it, in the communities in which they live. More, the corruption of fundamental truth in this particular has developed ministers who will vindicate every form of worldliness described in the gospel. Some of the most eloquent and popular discourses that have been delivered in great cities within the past ten years have been devoted, directly or by implication, to showing the propriety of the very things which in the stricter sects from the beginning, have been discountenanced; and to denouncing the condemnation of things which, when carried to any excess, imply a life of worldliness. More than that, distinguished men in the denominations related to us have absolutely delivered discourses to show that there is no place in the Christian church for discipline. If it were necessary, I could quote passages from their revised discourses upon that subject.

The consequence is, that in order to prevent many churches from disintegrating it has been found necessary to resort to organization because individual work could not possibly be preserved. New plans are constantly broached for doing things which need no plan, which were committed by Christ and his apostles to the activity, the loyalty, the philanthropy and devotion of individual disciples; and that man seems to be most conspicuous who can contrive a new plan to do what, in the days of the wondrous triumphs of Christianity, was accomplished without any plan whatsoever. Not a great while since, in the city of Brooklyn, a committee was appointed to promote a revival. They organized, appointed a chairman, secretary and treasurer. After a few weeks they appointed a corresponding secretary and began their work. You smile at this; perhaps the smile itself indicates that a great change has taken place since the old days. I give simply literal history. At last accounts no results had been tabulated, but four times the committee has reported progress and asked leave to continue its work.

This leads naturally to the only remaining evil that I shall notice within our churches, and that is the reliance upon things extraneous to the life and work of the church according to the gospel, to prevent financial and religious decay. I refer to the substitution of evangelistic work, upon what may be called the hippodrome principle, for the faithful, laborious work of the individual church and its members; and the holding of union meetings, not for the purpose of manifesting unity, but to cover up poverty and debility, and to produce in the community tides and currents which may perhaps bear upon their surface a sufficient number of accessions to this or that harbor to prevent decay.

Certainly these remarks do not imply any antipathy to the work of evangelists in a proper place, or the manifestations of Christian unity. Twenty years ago and more, I had the pleasure of seeing the Chairman of the Alliance, Mr. Dodge, in Portland, at the representation of one of the largest and most important bodies, and one fitted to promote Christian unity as hardly any other,—the international meeting of the Young Men's Christian Association; and I have not undergone any change in the flight of those twenty years. First, last, and all the time I have put the Christian name before the denominational name. The holding of union meetings as a substitute for individual church work is that against which I warn. And I consider that every vigorous church will have accessions, and that if it be young and vigorous, the superinducing upon it of an accumulated mass drawn by an evangelist, which it is incapable of incorporating, is worse than a doubtful evil; it is a positive evil; it never attains to the dignity of a doubtful good, much less to the true dignity of genuine Christian efficiency. And these circumstances have one concomitant, namely, the prevalence of caste in churches. A quarter of a century ago or more, caste appeared to divide particular denominations. So it is to some extent in every community. Every new sect that has arisen in New England had to encounter a peculiar feeling, natural enough to the age, the influence and learning of what was called "the standing order." And the same was true wherever there was any standing order. Wherever any denomination has been long in power, the new, poor, struggling sect naturally feels, and sometimes magnifies, as the poor always do, the feeling on the other side. But now we see caste dividing the denominations within themselves. There is a very remarkable passage written by St. James, remarkable for its substance and truth, remarkable in the old version, for that magnificent Anglo-Saxon into which it is rendered. What would be the effect were it literally applied to a large number of our churches, in every city and every denomination?

> My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.
>
> For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;
>
> And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:
>
> Are ye not then partial in yourselves, and are become judges of evil thoughts?
>
> Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

Gen. N. P. Banks entered a church in the city of New York, during the late war, with a heavy white overcoat over his military coat. He was shown a seat two doors from the rear. After awhile, the house being a little warm, he threw off his white coat and exhibited the insignia of his rank of major-general. The unctuous sexton appeared at once and said, "Sir, allow me to give you a better pew, far up in the church." According to the account, which I read at the time (it may not be true, it may have been marvelously told to the people by the reporter, who even then had skill beyond compare), but according to the report, which I read at the time, General Banks said, "No, I thank you. The seat that was good enough for the white coat is good enough for the blue coat." These are serious considerations, designed not to entertain but to show that in the spirit of the advice given by Nehemiah, there is reason that we, before we go forth to reform the world, should build up over against our own doors, and do our own work thoroughly.

Now, a few words concerning the needs of the times *without* the church.

The constantly increasing number of non-attendants upon regular church services demands serious thought. Whether you look to the highest, to the middle, or to the lowest class, speaking after the manner of men, for the past quarter of a century the relative proportion of non-attendants among persons having an American ancestry of several generations is greatly increased. I shall not speak of the causes, of the improper location of churches relatively to the churches of other denominations and of their own; I shall not refer, except by recognizing it in the general statement, to the necessity of making deductions on account of the great influx of foreigners, either non-Protestant or wholly out of the ordinary ranges of Christian work. Allowing for these the conclusion must be admitted that the number of non-attendants at church among the wealthy classes,—except that fashion in the large cities causes many of them to attend who would not otherwise do so,—very largely among the lowest class, and to a very considerable and continually augmenting degree among the middle class, the number of non-attendants thus enlarges. More than that, many persons now remain away from the house of God even though they expect political preferment. They do not seem to feel as they did a quarter of a century ago, that a man could not receive the confidence and suffrages of his fellow-citizens if he were not an attendant at least upon some church. Observe the condition of the suburbs of large towns. Not very many years ago all the farmers of New England and of the Middle States who lived within three or four miles of a large town were in the habit of driving on the Lord's day, into those towns and attending churches. A long row of carriages could be seen, and it presented a very beautiful feature of semi-rural social and religious life. Is it so now? I have traversed, on foot, the hills and the valleys of every New England state at intervals for the past thirty-two years, and I have had ample opportunity to obtain information upon this subject. I have resided in one of the richest, in fact in the very richest of the Middle States, in proportion to its dimensions. For the past ten years I have moved about, attending the service of different denominations, preached and lectured to their gatherings, having no settled pastoral charge; and I affirm to you, that steadily, for the past quarter of a century the number of rural attendants at church has diminished, so that an immense number of families make no pretense to going to church except on extraordinary occasions. Those were the bone and sinew of New England. I am not unmindful of the decline of the farming interest in New England, and the substitution of Roman Catholics with radically different forms; but after making all due allowance for these circumstances, I find the relative proportion of non-attendants is largely increased among those who have an ancestry upon these shores of two or three generations or more.

I will now speak—for I cannot pause upon these suggestions—they are intended to be merely suggestions—I will speak of the modifications and of the attitude of infidelity. Infidelity to-day is as different from the infidelity of forty years ago as words can describe it. Then the infidels were very few of them atheists. They were deists, believing in one God, a system of morals and a future state, and they could be plied with questions upon that subject, they could be made to accept the necessity of the revelations and attributes of a God whom they acknowledged, or driven to silence. But now they make no such issue between science and faith. As much opposed to the Bible as ever, they content themselves with affirming that they know nothing, and that they know as much as we know or can know concerning God and a future state. And this is a most serious modification, ruling out all the methods of contending with them in public and in private, which were once so powerful. More than that, the sentiment against the name "infidel" has passed away. I started and stood back, the first time I ever visited Boston, as if I had been smitten with horror, when I read the sign over the office of the *Investigator*, "Infidel publications for sale here." It means nothing now. Not far from my office in the city of New York all the books of blasphemy of Almighty God, all the very vilest slanders upon Christians, personally and professionally, can be seen exposed for sale in an institution founded by the infamous Bennett. There they publish a sheet far worse than the Boston *Investigator* was in its worst days. Even the highest social and many political honors are heaped upon the infidels of the United States. Some of them have been elected governors, and they are now judges in the United States District and the State Courts.

The modifications of liberal Christianity are in the same direction. Theodore Parker, who thought that consistency required him to withdraw from the Unitarian body, might find himself more unpopular in many circles in liberal Christianity to-day, for his orthodoxy, than he ever was for heterodoxy. Even the Universalists who in the beginning based their faith entirely upon what they claimed was the true interpretation of the words of Christ, now find among themselves a powerful and increasing party who join those of similar view among the Unitarians in elevating reason above the Bible.

A curious revival of pantheism is another feature of the time. Christian Science, as expounded by its High Priestess, and many varieties already evolved, knows nothing of God as revealed by Jesus Christ, of prayer as taught in the New Testament, of sin or atonement. It has drawn away from the simplicity of the faith a large number. It is, however, more important as an index of a serious defect in the prevailing methods of expounding the Word of God that so many well-disposed persons should be enticed and drawn away by a mixture of gnosticism and pantheism which cannot but end in practical atheism. As pretended science, it does not come within the sphere of our inquiry; but set forth as advanced Christianity, demands attention. Theosophy has many points in common with it, and like Spiritualism, which rises, declines, and rises again, it is one of the forms which unbelief in the gospel of Jesus Christ assumes.

Romanism, also, in our time, has fully removed its mask. It aims at nothing less than the conquest of the United States. It proposes to do it by the destruction of the public schools, by the introduction of a system of education manipulated by priests, in which the history of the world is so taught as to disparage Protestantism, elevate Romanism, and deceive the coming generations as to the real character of the changes made by the Papacy in the nature and spirit of Christianity. It has its rights in this republic, and the conflict with it must recognize those rights. It is made more difficult and yet more imperative by the fact that it now, as a whole, assumes the character of a flatterer of American institutions, and of the authorities of the country, and coquets with both political parties, while at the same time it pursues with admirable steadiness and tenacity, its own ends.

Atheistic socialism, which adopts the principle that the churches are opposed to the interests of the masses, availing itself of some of the facts which we have pointed out in this critique of the times, to justify its assumption, rears its hideous form in our great cities, an exotic mostly, but capable of infection, and already demonstrating the power to germinate, hardly to have been expected in this, the fairest part of the world.

At the other extreme, the vices and luxury which make the unexpurgated history of the old Roman and Grecian and present oriental world unfit to be read, are beginning to appear. The sons of the wealthy, living in idleness, rivaling each other in deeds the glory of which should be their shame, are moving, as yet to a considerable degree in secrecy, but not altogether so, down the rapid incline which will in a short time taint the blood of whole circles of society as really as similar vices have polluted the stream of social and individual life in many of the royal families of the world, and their parasites and imitators through the ages.

The prostitution of the Sabbath has gone on at a rapidly increasing rate. The Sabbath of the New England Puritans, though much exaggerated by satirists, was unnatural, and from the Christian point of view, unwarranted in its extreme strictness. The reaction has gone too far. Christians to a great degree are to blame for the present condition. They ceased attendance upon divine worship; they broke down the sentiment by availing themselves of the facilities for travel and allowing supposed business emergencies to justify it. They crossed the Atlantic and brought back European fashions and customs. Had the church been a united phalanx in defense of the American Sabbath it would not be, as it confessedly is, a thing of the past.

The decline of regard for the principles of total abstinence is also noteworthy. Whether because attention has been turned chiefly to the legal aspects, or because energy has been lost in disputing about non-essentials or supporting doubtful hypotheses, the point gained a quarter of a century ago is being relinquished by many, and the use of wines and malt, and other intoxicating liquors is becoming more prevalent in society.

Mr. President, I am sorry that I have been confined by your instructions to the painting of so lurid a picture as this. I wish it might have been assigned to me to speak of the many excellencies of the Christianity of this country and time which distinguish it from the Christianity of the past; of the marvelous development of philanthropy; the increase of the spirit of Christian unity; the attention given to education; the deep and growing interest in home and foreign Missions, and the rectification of the public conscience on the subject of slavery, and the use of intoxicating liquors. And I should wish that I might have had the opportunity of trying to suggest the means of counteracting the evils it has been my duty to point out, if it had not been committed to such excellent hands.

This is a powerful body. All the forces of Protestantism are represented here, not compelled to co-operate under pain of excommunication, but so united, that thousands and hundreds of thousands will believe and accept what we approve. If, in what we undertake we simply confine ourselves to fundamental principles and unify our efforts, we shall accomplish much in the name of Christ.

I hope that what I have said will, at least, tend to elevate the power of conscience, to intensify spirituality, to promote reverence for the things which have made the churches strong and powerful in the days that are past and gone.

ALLIANCE METHODS.

FOUNDATION—DESCRIPTION—OBJECTIONS—SOME FEATURES.

By Rev. Frank Russell, D. D., Field Secretary of the Evangelical Alliance.

Alliance methods are founded on two propositions; first, that there is a necessity for the co-operation of Christian forces; and second, that there is a necessity for securing a systematic and continuous Christian watchcare over every part of every community. The promulgation and the establishment of these two propositions, to secure their effectiveness, constitutes what is called the "new departure" of the Evangelical Alliance.

The struggle for the co-operation of Christian forces has been long. Its charter is the New Testament. Its principles are framed into the structure of Christianity. To be Greek or Jew, circumcision or uncircumcision, Barbarian or Scythian, bond or free, or even to be Cephas, Apollos or Paul, counted infinitely less than to have Christ "all in all." There were to be differences of administration but the same Lord, of whom the whole family in heaven and earth is named. In him, all the building fitly framed together, groweth unto an holy temple in the Lord. It is time that we come out of our particular transept, or chapel, or room, and study the grandeur and power of the whole temple; time that we consider "the whole body fitly framed together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, that it may make increase of the body unto the edifying of itself in love." No part, however much we may exalt it, can be greater than the whole. The truth that Paul uttered was a truth for all time, that "we being many are one body in Christ and every one members one of another." There were other sheep in other folds but they were to be brought and were to hear the Master's voice, and there should be one—flock, the new version has it, and one Shepherd. The dispensation of the fulness of times is here, "when he may gather all things in Christ." The Lord's prayer is not in the sixth of Matthew,—that is our prayer,—but the Lord's prayer is the seventeenth of John. Immediately before crossing Kedron into the agonies of the garden he reiterates the petition that his followers might be one, and twice gives the reason for it "that the world may believe." It is time that we go forth, one flock, one building, one body of our risen Lord, that we may bring the world into belief. The mobilization of large armies, allied forces, is the genius of modern warfare. We are to come forth from our separate encampments as the Lord's host, the grand army of the Redeemer's republic. Some of the leaders in our separate camps are already beginning to yield the superiority of success to an ecclesiastical power, lesser than we in all elements of strength, excepting that of organization.

And for years we have been feeling after an alliance of our forces. We have long ago dropped our arms and our opposition as unworthy of us and we have been exchanging friendly salutations and overtures and studying articles of confederation. We have been dallying over uniforms and regimental ensigns, until now the bugle calls us into the field. And we are ready. There is no moment for lingering and nothing to linger for. Our denominational organs discuss now matters that tend to practical co-operation more than any other topics. The study is not so much the epaulets now, but the enemies of our adorable Lord.

This brings us to the field. Here are evils that rise threateningly against us and require the activity of all our forces to meet them. There is illiteracy, not among our freedmen alone, but in our communities; there is barbarism, not among our Indians alone, but in our communities; there is polygamy, not with the Mormons only, but among our communities; intemperance is commingled with us; our city populations breed and strengthen vices; capital and labor, twin brothers, quarrel in their common workshop; nearly every community has a back yard of poverty, untidy and unwholesome; there are communism and anarchy that either boldly threaten or whisper in the dark places; some of our fundamental institutions, the ballot, the sabbath, the schools, are openly assailed; and immigration with all its blessings, surely strengthen these threatening evils. These are, certainly, for the most part found in that portion of the community which is outside the churches, the foremost field of our activity. It is not an easy foe that we are to capture for Christ. The progress of the church has always been a struggle.

There is an astonishing number in every neighborhood that have no saving connection with any of the churches. In many places this number has been carefully investigated and the figures are an amazement to the pastors. Many of them are transient population, dwelling only for a short time in a place. But this is no reason why they should not be reached with kindly watchcare; they are to dwell somewhere; quite a per cent. of them were once familiar with church life, in Sunday-schools, and likely, also members of the church. If it were only to win back our own it were worth the effort. Many are indifferent; but their indifference will not be healed while they remain outside our acquaintance. Many have times of great inward regrets, but have none to whom they can tell their sorrows and go discouraged and burdened, until they lapse into despair. Many are ignorant, with none to instruct them in the way of grace. Some are poor and unfortunate and feel that they are compelled to fall into deception and vice. Many are prejudiced against all truth, become embittered, turbulent and dangerous. Some were reared in other lands and know little of the genius of our institutions and the kindly spirit of our Christianity. Such are the people whom we are set to save. Such is the field whitened unto the harvest. In other things besides religion we have a mingling acquaintance with them. But when our religious day comes, the day of our public worship of God, we separate from them and they go in another direction from us. If in any, all our towns, before the coming sabbath every person should become a Christian, does any one doubt that at the call to our regular worship our churches would be utterly unable to accommodate the crowds that would gather to them? The responsibility of our churches for their care would thus be unanswerably shown. These communities are the vineyards in which the churches are placed and commanded to occupy till He come. They are the sick, and we must visit them; we that are strong ought to bear the infirmities of these weak and not to please ourselves; they are sons and they ask bread of us, and we must not give them a stone; yea, they have asked the fish of us and many of them feel that we have given them the scorpion. He that giveth to these poor shall not lack, but he that hideth his eyes shall have many a curse. A very large per cent. of the people of the Lord have been hiding their eyes and the curse is on our communities. We are co-laborers with God and no other work has he more plainly given us to do than that which lies in our own communities. He has told us to go into all the world and preach the gospel to every creature; and that does not mean every creature in China or in Africa, more than it does every creature about our own doors. The harvest truly is plenteous but the laborers are few. We are to go out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt, and the blind. We are to be teaching every man and warning every man; the leaven must be hid in this lump until it shall all be leavened. Rough forests have been transformed into farms that are very gardens for beauty and productiveness, but it was because every yard of them has been threaded, over and over again, by human feet. So Christ must go over and over again through the waste places of our communities, and he must go with human feet. Ye are the body of Christ.

The problem is to lead the forces of the churches into the field that is to be cultivated. The territory must be arranged for the careful subdivision of the labor. Some careful and scientific adjustment is required. When Jesus fed the five thousand, even for that temporary occasion, he had them sit down in companies by fifties. He arranged them that each individual might be easily served. In the adjustment of Alliance methods much study has been given to practical arrangements. Failures have been examined and their causes marked. Successes, also have been carefully examined and their efficient features secured. The Alliance seeks to give to the churches the results of these studies of methods. Perhaps they cannot be better shown than by an account of meetings held preliminary to the practical engagement in the work. During these meetings all the workers become familiar with the purposes and the plans of the work.

1. When any number of pastors representing the Christian forces of any community, a country place, a village, a small city, or any portion of a larger one—have decided to lead their churches into the work, a public meeting is called, where the whole matter is explained and the next meeting is outlined.

2. At the second meeting all the pastors are invited to be present together with one efficient layman for every one hundred of the membership of their churches. Temporary officers are elected and an executive committee, who will report at the next meeting on constitution and by-laws, and present a nomination of permanent officers and committees. The limits of the territory proposed to be covered by the work is divided easily into such sections as are supposed to contain five hundred, or four hundred, or three hundred families, according to the whole population. Then these laymen, called supervisors, are arranged in groups or sections of five, four, or three, and each supervisor in the group from a different denomination. The sections of territory are chosen by these groups, or section corps, who afterwards go to the sections, make about equal divisions among themselves into districts, and then each subdivides his districts into ten fields which is the unit of the work, each the bailiwick of one visitor. Each supervisor is then ready for his force of ten visitors, the names of which his pastor will give him, and the outline of the next meeting is thoroughly understood. Sometimes the organization thus described acts with others as a branch under a central organization of the same place.

3. The third is not a union meeting, but one at which each pastor meets his own force of visitors, whom he has personally invited before him. His quota is ten for each supervisor or about ten per cent. of his membership. They should not be asked to volunteer, but should be invited by the pastor to this conference. Fifteen per cent. should be invited and registered, two thirds for active work and the rest for a reserve. The pastor at this meeting inspires, persuades and instructs them into a readiness for the work. Knowing somewhat the character of the population in the section of each of his supervisors, the pastor is able to exercise discrimination in the choice of each ten in the respective assignment. The fourth meeting is fully explained in this third gathering.

4. The fourth meeting calls together all the workers. Previous proceedings are ratified, the permanent officers are elected, conference had and instructive and helpful addresses made. The next meeting is outlined and the time fixed for the monthly meeting, when the report of the visiting will be made.

5. The fifth is a section meeting constituted of the supervisors

and visitors of a section. There will be as many of these meetings, likely held simultaneously, as there are sections, and of course, held in different places. At this Conference the visitors are assigned to their fields, more fully encouraged and instructed as to the work, the preparation of their reports and the spirit of the whole proceeding.

6. The Monthly Meetings. The supervisors, each collates on an appropriate blank the reports of his ten visitors, and the general secretary collates the blanks of the supervisors for his monthly report. The executive committee and other committees make their reports and discussion is had towards any re-adjustment, or other improvement. Addresses may be made and sometimes, alternately, section meetings are held, each furnishing a report to the general secretary.

As the work proceeds it is impossible but that fellowship will arise with similar work elsewhere. This will lead to helpful interchange, and discussion of the whole most flexible arrangements.

Such in brief outline is the community work, the new departure of the Alliance.

Are there any objections to these methods? Some have been made by persons sparsely acquainted with their importance, their scope, or their details. Some are therefore scarcely worthy of attention. But (1) ministers and churches have enough on their hands already. There is much force in this; but we are as churches responsible for the community, so large a part of which with all our activity yet remains untouched.

(2) It is said that the churches now cover the same ground. But in denominational activity they *do not work the field.* There is an appalling number that can say "no man cares for my soul."

(3) We do not want any more organizations. To which we answer, that this form of activity is hardly another organization; rather a plan of utilizing the organizations which we now have, *viz.*, the Christian churches.

(4) Again, some of the churches are full now. Well, not the average, and overcrowded churches if filled with the zeal of fruit-gathering might either enlarge or colonize. A strong force surely has the more responsibility.

(5) What is the use of talking with the Jews, or the Romanists, or the Infidels? "Every creature" includes them; the Saviour has made no provisions for their exclusion.

(6) It is a great undertaking, impracticable, utopian. No greater, or more impracticable than the gospel, nor more utopian than God's stirring prophecies.

(7) "It is an unpleasant work for the visitors." In the world ye shall have tribulation, but hundreds are testifying that it is the most precious work they ever did.

(8) "Church members have no taste, or aptness for that kind of work." Then it is time they began to acquire the taste and the aptness.

(9) "In many communities there is difference of language, or of race." As to the language, the visitors are adjusted so that their calls shall be where they can be understood. As to race, God hath made all of one blood."

(10) "It is undignified for people of refinement to visit some to whom these calls would take them." Talk to Jesus about that. Beside what have we that we did not receive? We "are stewards of the manifold grace of God."

(11) "It would strain and confuse our social relations." Oh! These people might venture to return the call! But we are doing this work for Christ's sake and not for society's sake. Beside, if occasionally a poor soul might desire to talk with thee further concerning this matter, it might not badly rend the fabric of our social structure. Some of them are going to become the sons and daughters of the King.

(12) "The people will tire of it." The visitors will know when they are not welcome.

(13) "It is a system of espionage, or too much like it." Nothing of the sort. It is only a sweet and kindly Christian acquaintance.

The Master has not grown away from the unreached of any community. Inasmuch as we do it not to *one* of the *least* of one of these we do it not to Him. In the same prayer in which He plead that we might be one, He says: "As thou hast sent me into the world, even so have I also sent them into the world." This temple should be built with as much thoroughness as was the old one when every man built over against his own house. We have forces sufficient and they are easily brought into the field. Yea, would God, that all the Lord's people were prophets. The multitudes are here in numbers, the Master says, as plainly as he ever said in Bethsaida, "Give ye them to eat."

Time is left for scarcely more than a mere enumeration of some of the features that inhere in the work.

1. *It uses quite a number of lay people.* About ten per cent. at first; soon others for vacancies, and still more for the collateral activity which is one result of the work. There is much latent talent in our churches. There are many ready for service if only directed. The churches must mingle with the unreached, before the unreached will mingle with the churches. The church, it is hoped, is an association of saved people; but it must also be regarded an association of saviours. Ye are the body of Christ.

2. *The denominations are intermingled.* The presentation of a gospel invitation to the community is more successful if it be simply in the name of Christ than if the impression be that it is, in any sense, in the name of a denomination. It is also easier for the visitor to go in the name of the Master only. Besides, a community is stirred under the spectacle of so large a force as all the churches moving together in the way of their work; and enthusiasm is engendered by the number and the combination of forces.

3. *Real fellowship is promoted.* A true fellowship requires more acquaintance than we have had among the denominations. A practical acquaintance increases in the progress of the work, and the work is different and better for the presence and the counsel of all to a degree impossible to be reached by either.

4. *All the territory is brought under acquaintance and cultivation.* Hitherto only a portion has been reached here and there in patchwork. The motto must be "the gospel to every creature."

5. *A denominational census is obtained.* Of no church, standing in the midst of others can it be said that the whole community is its parish. If the foot were the whole body, where were the hand? A parish is not a territory. It is a people. The parish of any church is all the people whose proper preference would be for that, instead of for any of the other churches. The reports of the visitors secure for each church and pastor a complete register, an article that he cannot otherwise obtain.

6. *Alliance work does not interfere with the peculiarities of any denomination.* Denominational work is quickened because fruits are garnered. These fruits must be taken care of. The energies of the churches as such must be increased.

7. *Individual effort is secured.* This is relied on as an important

force in evangelistic work. The Master in conversation with one alone—Nicodemus and the woman at the well—said the most convincing words. Commercial people sell their goods largely by obtaining personal interviews. The visitor converses and her conversation is the gospel.

8. *The work is continuous.* It is not a canvass. A canvass seeks for figures. This work seeks for kindly acquaintance. A canvass steps once into the field; this work tills the field.

9. *The work improves.* It is impossible but that the visitor shall grow more skilful in the work, and the work itself develops new problems. Sociological needs become apparent. The field —its depth, its soil, its growths—becomes understood. The right remedies are suggested and how to skilfully apply them is seen.

10. *The method is flexible.* Pastors are leaders of Christian forces. With their churches in counsel, with the combined counsel of the pastors and churches of a community—the population known, their conditions and needs—they can devise the best measures for the best Christian advancement, when they really undertake the work, with a wisdom not otherwise attained The adjustment of details and their improvement of the application of them is in their hands.

11. *It guides the location of new denominational enterprises.* Mistakes have often been made in establishing church enterprises when the religious character of the immediate community was too little known. The results of this work furnish a clear view of the denominational character and prospects of every neighborhood.

12. *A wholesome church life is kindled.* He that watereth shall be watered, also himself. New themes and new spirit stir the preaching. New topics engross the church. Ingatherings encourage with a glow of quickened life.

13. *The community is improved.* In some places vices have skulked to other quarters, or have shrunken in their power; institutions of moral healing have sprung up and the grateful changes make the topic of many a conversation. The knowledge of conditions secured and the purpose of improvement formed will not fail of securing good. The improvement wrought by these methods can be scientifically demonstrated. Here is a chart [a chart was exhibited to the audience], the suggestion and

execution of which is due to a man who stands among the very foremost of devout, wise, practical and successful workers in the land, for the unreached masses. I allude to my esteemed friend and co-laborer, Dr. A. F. Schauffler, of the New York City Mission, whose no less eminent brother is to be heard from this platform. It shows the results, so far, of the Alliance methods on two blocks in New York. These blocks stand in the ninth ward—a typical American ward; not the wealthiest, not the poorest, but a fair average. The figures were secured by repeated visitation and are accurate. The colors show the religious complexion of the inhabitants of these two blocks. The blue tells that the people there are over twenty-five per cent. of them in regular connection with Christian churches; the red are more than fifty per cent., and the golden are over seventy-five per cent. And this is after the Roman Catholic population are deducted. Now it is said to the visitors engaged in the fields of either of these colors, "Let us bring the showing into a better per cent." They will not be visited through the successive months of a year without some improvement.

14. *It is not burdensome.* The work is so distributed that it is not a task difficult on the score of labor. The average list of visits to be made in a field will shrink by several, and the visitor has thirty days in which to make them. Neither is it a hard matter in the way of the necessary meetings. One general meeting every month is usually sufficient. The executive committee can hold their meeting on the same evening with the general meeting. The most profitable, or at least the most interesting of all, are the section meetings, and these can alternate with the general meetings, and are held by easy arrangements as shall be planned by the section corps.

15. *It is inexpensive.* Some slight bills for printing and sundries are about the sum, and often so slight that in a number of instances when the supervisors were asked to raise their pro-rated amounts from the churches they have paid it promptly from their own pockets instead.

16. *It is an attempt to discharge our plain duty to the unreached.* It is a systematic and thorough effort, and it presupposes continuance. If the method can be in any way changed for the better it is open to such change. But let us have the better to consider before we decline this. The demand for the community work is

unparalleled; the tendency toward co-operation, the quickening of zeal and the sifting of plans must result in some form of Christian effort of more efficiency than any which has yet engaged our forces. Thousands believe that Dr. Chalmers in his Glasgow work of half a century ago, and that of the New York City Mission and Tract Society since, which seemed the spring of the great revivals, realized principles that inhere alike in the genius of the New Testament teaching and in the work whose methods we have studied together at this time.

EVANGELICAL ALLIANCE METHODS ADAPTED TO THE TIMES.

BY DR. JAMES L. PHILLIPS, OF PHILADELPHIA.

MR. PRESIDENT, FATHERS, AND BRETHREN: Hundreds and thousands of earnest Christians throughout this land who have long been looking the needs of our times squarely in the face, and who have been hearing of the Evangelical Alliance, are asking to-day, "Are the methods approved and recommended by the Alliance adapted to these needs?" Let us see. The needs of our times may be summarized thus: some way of bringing the blessed gospel of our adorable Lord into vital, loving and sustained contact with the whole population of the land. The Alliance methods, briefly put, consist in this, that the whole church of Jesus Christ shall, as one body, through her chosen and competent agents, seek perseveringly to teach every home, and win every heart for her Lord.

Now, before proceeding to point out the adaptation of Alliance methods to the crying needs of our times, let me say two things. One is, that these methods were not elaborated by scholars and secretaries in cloisters and libraries, apart from the mighty, moving multitude whose needs they seek to reach, but on the field by active and successful pastors of city and country congregations, men who know whereof they affirm, who understand the situation and prayerfully study its claims. And the other thing is this: The Evangelical Alliance has applied for no patent for its methods, its workers set up no claim of infallibility, but only beseech the brethren everywhere to faithfully prove plans that have brought hope and help to not a few communities already; plans that we shall rejoice to see thoroughly tested under the most trying circumstances and in the most forbidding fields; and plans too that the Alliance will be glad to have improved and perfected by the experience of patient and trustworthy toilers.

And I may add, that one outcome of such a noble convention as this should be the improvement of existing methods, making them still more effective and commending them to all Christian philanthropists.

The methods proposed by the Evangelical Alliance seem to me admirably adapted to the needs of our times for these reasons; *viz.*:—

First, because they promote acquaintance and fellowship among the ministers and the membership of the churches occupying the territory to be reached. This is certainly the initial step to success in such a work as we have before us. The religious teachers of every place must know each other, and their congregations must know each other too. In great cities particularly do we find the need of this. Ministers of evangelical churches will be found living for months and years on the same street, in the same ward, perchance in the same block, without knowing each other. This is no credit surely to our Christian common sense. That loneliness of the city of which we hear so much, might be wonderfully relieved by all the Christians in each ward becoming acquainted with each other, then going out to find and help others. The Alliance wishes to promote cordial and helpful relations between the best workers in all churches. We shall never effect a vital contact between the outside multitude and the churches until these churches know each other better. Now we see each other's blemishes very clearly. I do not need to cross the street to see the tumor on a man's face, but I should have to take his hand in order to feel his heart beat. A good city minister once said to me, "Here we have to contend against the world, the flesh, the devil, and the Presbyterians." He did not know the faithful Presbyterian pastors of the vicinage, neither did they know him. I have heard like remarks concerning other sects. All point the same way. We must get acquainted, we must come near enough to each other to see Christ's image in each other's faces and lives, to feel the throb of one common purpose in each other's hearts; then, and not till then, can we have charity for each other's faults and foibles, and respect for each other's opinions and efforts.

One devoted pastor exclaimed, in a meeting of the ministers of his part of the city, "If this Alliance accomplishes nothing more than this bringing us and our people together at stated intervals for prayer and planning, it will prove a great blessing." Brethren, there is no better place to become acquainted than in our Lord's work. The monthly meeting of pastors and visitors, for prayer, for the study of new conditions and local peculiarities, for answering objections and cheering on the faithful ones who go from house to house sowing the good seed of the Kingdom, is all the while cultivating and ripening the best sort of Christian acquaintance and fellowship. And so will the church of Christ come *to know herself*, and gauge her power. I have seen a child gently stroking an elephant's face, and wondered whether the brute knew his power. So have I times without number wondered whether the Christian church knew her strength. When we know each other better, and love each other more, we shall take on added power and be able to say with Paul, "I can do all things in Him that strengtheneth me."

Secondly, our Alliance methods seem to me well adapted to the needs of these times because they provide for bringing many earnest Christians into friendly and frequent contact with all the people outside the churches. This means two things: reaching the masses, and development of lay talent. Both of these are called for, and we must have both. There is an increasing multitude in every city that never goes to church. The church must go to them. Somebody has well said that the masses will not come into the churches, till the churches go into the masses, and I believe it. This is the Bible way of reaching the people. Our Lord and his disciples taught, not in the temple only, not in the synagogues only, but from house to house, and Paul followed closely in the footsteps of his Master. The Alliance calls for no mere canvass, it asks for no religious census, but it pleads for faithful and sustained visitation of the whole territory at frequent intervals. This territory in large cities is constantly changing, for families are all the while coming and going.

The regular visitor becomes the fast friend of the little parish assigned to her, welcomed by the children who greet her at the door. And no wonder, for this visitor brings the needed succor to these homes. On their regular rounds some have found sickness, and supplied medicine or summoned the doctor; others, sorrow, and poured into broken and bleeding hearts the healing balm of the gospel, or secured the services of a pastor. Out of the careful study of social conditions by these devoted workers may come so many benefits for our dark and dangerous districts, such as employment for the idle, food for the famishing, comfort for the distressed, and hope for the weary and disheartened. Already have some of these benefits been secured for needy households, and there are more to follow. A kind hint to a laboring man out of work may check the social ferment of a neighborhood; the sincere sympathy of a Christian heart and the proffered help of an extended hand may deter sorely tempted souls from the paths of sin and shame. You may be nipping in the bud a furious outburst of anarchy, you may be silently suppressing a revolt of gigantic proportions and terrible consequences by thus gently and patiently and perseveringly mixing the leaven of the gospel into this mass of humanity. Will you try?

Two tendencies of our times I sincerely deplore. One is the tendency to get away from the needy multitude, and the other is the tendency to put up with easy and superficial methods of helping it. The church of to-day is repeating the blunder of the disciples, who prayed the Lord to send the multitude away. We should listen to his answer,—"*They need not depart*" and heed his command, "GIVE YE THEM TO EAT." These people must be *fed*, not forsaken, or to repeat the figure used a moment ago, the masses must be *leavened*, not left.

Nor are we going to accomplish this great work by our easy-going, arm's-length efforts. When there is a row in the ward how easy to meet and pass a resolution like this, clipped from a newspaper:

"*Resolved*, That this Association has heard with great regret that a riot in the southwestern portion of the city, which lasted over an hour and led to bloodshed, took place on Sunday afternoon last, originating with bands of music. We protest against such a disgrace on the fair fame of our city, and we hope the mayor will take such steps as will prevent any such in future."

Such resolutions never heal the open sore. Carlyle wrote, "What a fermenting vat lies simmering and hidden in the city!" Another writer tersely terms the city "the ulcer on the face of our civilization." And our religious quackery has long enough been tinkering at this ulcer, so bravely applying the pretty court-plaster of our eloquent resolutions on its angry edges, and touching the red spots of its inflamed center with the soothing salve of our occasional legislative enactments, and withal now and then, in the fond hope of coaxing cicatrization, pouring over its whole putrid and pestiferous surface the rose water of our eleemosynary sympathy and succor. Is it not time that the church of Christ turned from the trivial treatment of symptoms to the serious study of the etiology of this grave social distemper? Is it not time we probed this open sore of the city to its bottom, instead of merely scarifying its edges?

Our intelligent visitors are looking into dark places, and learning the subtle causes of discontent, of indifference, or antipathy toward the church, and patiently striving to remove these, and to woo and win people to the house and the service of our God. When your working man finds a firm friend in the church visitor, the spell of his sullen discontent is broken. When the poor girl plying her needle in a cold room at starvation prices, with seemingly nothing before her save the grave or a life of shame, feels that the strong arms of some loving angel from Christ's own church are extended for her relief, she will take heart again. And so by this stated and steadfast lay ministry from house to house, as well sustained as that of the pulpit, you will be solving many problems that have long seemed stubborn; that of "strikes" and the social evil among them. Is it not intelligent that we should thus learn the needs of the vicinage, and seek to supply them?

Then consider, sir, that other point under this head, the development of lay agency. Said a very competent clergyman of wide observation, at the Chickering Hall meeting in New York a year ago, "The development of the lay element in our churches is the greatest work of to-day." The church has given her ministers and her money, but neither ministers nor money, nor both ministers and money together, can do this work. The church must give herself, or this personal, sympathetic contact with the outside multitude cannot be effected. It is a classic proverb, "He gives best who gives himself." Only a wide-awake witnessing church can read and teach these careless and wayward souls. And if this sort of every day, hand-to-hand work for seeking lost souls, that the Evangelical Alliance is now urging upon the church does not waken her from her drowsiness, and make her a telling, triumphant witness for the saving power of her exalted Lord, pray what will? Our Alliance is only repeating his word of command, "*Go work to-day in my vineyard.*" It is calling the great multitude of formal and idle church members into active service, and so bringing a revival that remains, the steady and symmetrical edification of the church, and the continual addition to her of "such as should be saved." Our very best ministers the whole country over are crying out for the co-operation of the laity. The pulpit pleads for the hearty help of the pews, and the pastor prays no more earnest prayer than this, "Lord, put my dear people to work for souls." And if you ever saw a sad and disheartened man, it was the minister, who, looking out perchance over a membership of hundreds, had to say, "I haven't any one whom I could call to this important duty of visiting non-church-goers and bringing them in."

Every one here, sir, understands full well what it is I am pleading for to-night. America needs an aggressive, courageous, conquering church in these great seething centers of business. Only high consecration and eternal vigilance can hold our cities for Jesus Christ. As if the sins and superstitions of Europe were not enough, those of darker Asia and Africa are coming in upon us like a flood. Our orators may declaim all they like about "Americanizing" this motley multitude from across the seas. You can never Americanize until you have first evangelized these foreigners. The foundations of this Christian republic were laid in faith, and prayer, and the fear of God. The gospel of the risen Christ is the only solvent for all the mental discrepancies, and all these moral disorders. Without this gospel freely and faithfully published in every family, you will be only transplanting anarchy and infidelity to richer soil, and making more rabid and rampant that socialism already clamoring for the compulsory abolition of marriage, the family, religion, and personal freedom. The crisis of to-day calls for a sturdier and more serviceable life in every professed disciple of Christ. And, beloved brethren, this sturdier and more useful life is to come, not from your seasons of periodical stir and stand-still, not from your alternation of religious spasm and stagnation, but from patient and plodding, strong and sustained effort, man for man, and from house to house. The stroke of your university crew will tell you that it is bottom, not spurt that tells, and bottom means stamina in steady service. We should work off an untold amount of spiritual dyspepsia, and send the red blood of health through many a depleted and despairing heart, could we but make our churches ring with cheerful daily work for the souls astray all around them. So let it be understood that our Alliance is pleading for the soundness and stability of the church, as well as for the salvation of sinners. And let me say here, that no methods, however perfect, ever work themselves. Living men of faith and zeal must carry them out, and have the pluck to persevere in them. The devoted pastor may be right who remarked recently that the only hindrance worth considering that can block this plan for thoroughly evangelizing the community, is the low ebb of spirituality in the church herself.

Thirdly, the Evangelical Alliance methods are adapted to the needs of our times, because they insist upon mutual understanding and cordial co-operation among the churches of the different denominations. Co-operation of the right sort is sure to oust competition between churches occupying contiguous territory. You know how much harm church competition (not Christian competition, of noble birth and blessing) has done, is doing still, how it is subjecting our holy religion to ridicule, how it is framing excuses for unbelievers, and how it is bringing discouragement to many a good enterprise by squandering the Lord's money, and pitting sects against each other in places where one should hold the ground and do the work. Co-operation rests on the cordial admission of the parity of the evangelical churches, and it subserves the interests of Christian intelligence and economy. Call to mind, sir, the stirring utterances of Bishop Samuel Harris at Washington two years ago, notably his denunciation of "the wicked waste of power" in the Protestant churches of America. The recent Conference in Baltimore has impressed us with the strength and solidarity of Romanism in this country. Good men in the ranks of the Protestant clergy and laity are crying out loudly for the closing up of our ranks and for presenting a solid front to the common foe. I am no pessimist, but tell me, has there ever been, in all history, secular and sacred, a more clumsily conducted campaign than that of the Protestant church of this century? We need to pray for what the negro called "sanctifigumption." What could Grant, and Sherman, and Sheridan, and Farragut have done in the dark days of our civil war, had there been no understanding between the army and the navy, no understanding between remote divisions of brave troops fighting for a common cause? This Alliance calls for a perfect understanding between the divisions of the Lord's host, arrayed against Satan and his legions in America. It does not say, "Down with the denominations!" but it does say, Down with all denominational rivalry, down with all sect strife and internecine competition, down with little company and regimental fights, and up with the one banner of our High Captain. Under its waving folds let Protestantism march as one body to victory. There need be no fear of consequences. The faithful recruiting officers will report full lines at the front and a grand reserve to fall back upon. No division of this advancing army of conquest will lack troops, and courage begotten of concerted action will rise as the engagement goes on, adding victory to victory. Each soldier will feel the braver for his comrade who stands beside him, and all will keep their eyes fixed upon the Great Commander who never lost a battle.

The Evangelical Alliance feels as sure of this point of church co-operation as it does of that of personal effort for winning souls. Methods of application may change, but there can be no giving up of these firm principles. Ample and cogent proofs of their soundness are coming in from every quarter. The very instinct of self-preservation, not to say the glory of our adorable Lord, should move the Protestant hosts of this country to consolidation and co-operation. The enemy is pressing us hard on every side, particularly in our great cities, and safety and success depend upon our standing together. Readers of European history will call to mind how for long years the Hellenic clans, rent by petty jealousies, quarreled and contended with each other. It was when their common foe, the Persian, knocked at the gates of Athens, that fratricidal strife gave place to that overpowering patriotic impulse which unified Greece. We shall be thanking God, sir, for our common foes in this land, should they succeed in driving denominations to combined and concerted action.

Beloved Fathers and Brethren, in the presence of so many veterans and experts of ripe and rich experience, I chide myself, but a student, a beginner in these lines of service here, for having taxed your patience too long already, and hasten to the conclusion. One of your wisest New England wits has said, "It is better not to know so much than to know so many things which ain't so." I have tried to keep to sure footing in all that has been said. This movement for the thorough evangelization of our native-born population, and of the multitude of foreigners from the Old World, inaugurated by the Evangelical Alliance, must gather momentum from such a convention as this. The greatest problem, and the hardest of solution for the Christians of America, I say it as a foreign missionary at home on furlough, and hoping to resume work in my dear India, is not the evangelization of Asia, where, thank God, the China wall is down, and the very Himalayas cannot long keep the messengers of the Cross out of Napal and Thibet, Satan's last strongholds in the East, nor of Africa (though you might keep your cursed Medford rum to yourselves), since Livingstone, and Stanley—thank God he is coming back to tell his wonderful story—have opened a highway for His blessed feet, whose cross a negro helped him carry to Calvary; not these continents of darkness and abodes of cruelty, but the redemption of the great American cities from the cruel clutch and the degrading domination of the prince of darkness. See to it that this heritage bequeathed to you by your fathers, who honored Christ and exalted his name in home, and church and school, in city and country alike, be not dishonored by yourselves, or your children, or the stranger within your gates.

Let holy enthusiasm for God and humanity possess our souls, and let us look the perils of these times bravely in the face. In the villages and country towns, and in the smaller cities, don't say, "This isn't New York, there are no slums here." You have there, and everywhere on this sin-cursed earth, the foul stuff slums are made of, the germs of sin, and shame, and sorrow. Apply to these now and right well the sure prophylactic of the gospel of our Lord Jesus Christ. You can do this, and remember, as John Foster said, "Power to the last particle is duty." This is the mission of the church, received from her Lord. One day an enthusiastic member of the House of Commons was pleading for canals for famine-stricken India, when some one asked, "What are the rivers for?" The quick answer went ringing through that hall, "To feed canals for irrigation." The churches are to irrigate the desert places of our land, and till them into golden harvest fields. That is what they are for. Recall Virgil's line about the rowers,—"They are able because they seem to be able." Thank God, sir, some of our American churches are already doing this very thing, and right grandly too. Now let all the churches join in doing it, and a brighter day dawns upon this land. Mr. Moody says that our lay helpers must have special training for their work. Let us give it to them. It will be a token of larger success and broader blessing when our present stated meetings for teaching the visitors who go from house to house, for removing their difficulties and cheering them on their way by prayer, and Psalm, and exhortation, give place to a school in every branch Alliance for this special training, that these earnest workers may be better accoutered for service. All this preparatory toil and equipment, like Longfellow's submerged piers of the bridge, are indispensable to the superstructure; but, sir, that superstructure when it appears, will be worth all the toil it has cost. Our uplifted eyes catch a glimpse, I trust, of its grand proportions and its wondrous beauty, whenever we pray, "Thy kingdom come." Don't let us throw ourselves supinely on Bacon's clever aphorism, "Time is the innovator," and just wait, Macawber-like, for "something to turn up." Let us begin to work together in villages and in the wards of cities, where co-operative effort is sadly needed. Given one enthusiastic pastor in a place, one who firmly believes that these methods are demanded by the needs of our times, one who has the confidence of his brethren, and a beginning is made. Emerson says, "No man can do anything well who does not think that what he does is the center of the visible universe."

My brethren, to us Christ the Lord is the center of the universe, and this we do at his bidding and in his name. His church has all the appliances, only let them be massed and managed for his glory alone. The sects are single magnets, and there is power in each, but combined in Christian work under the inductive influence of the divine Spirit, the magnetism of all is exalted, and increased power generated,—who can compute how many fold,—for sturdier, more successful service. And so history, science, and religion are all with one accord teaching the divided, independent, and estranged communions to come into cordial fellowship and co-operation. Last week, on Thanksgiving day, I worshiped where seven sects stood on one platform praying and praising God together. To me it was the prophecy and the promise of that better day, when we all shall worship and work together for this world's redemption. Plato thanked the gods that he was a man, a Greek, an Athenian, and that he lived in the age of Socrates. So may we live and labor, that till our latest breath and in the larger life beyond, we shall thank our God for the privilege of serving mankind in these days of opulent opportunity.

CHRISTIAN CO-OPERATION IN AWAKENING AND DIRECTING THE MORAL SENTIMENT OF THE COMMUNITY.

By Rev. Moses D. Hoge, D. D., of Richmond, Va.

I appreciate the courtesy of our honored President in introducing me in words so kindly spoken, and in intimating that, in consequence of the absence of one of the speakers, I need not feel myself limited to the time allotted to these addresses. I thank him for the indulgence, but I hope I shall not abuse the liberty it gives me.

"Christian Co-operation," the theme assigned to me, is virtually the theme of all of our conferences in this Convention. It was notably so in yesterday's sessions, when we were so deeply interested, as one of the most earnest and eloquent of our members spoke to us of the progress of Christian co-operation since the Washington Conference, and when the chairman of the New York State Committee of the Alliance addressed us in a way so instructive and practical with regard to co-operative religious work in that state; and now we are full of pleasant anticipation of what we are to hear this afternoon from the distinguished speakers who are to tell us of the impulse co-operation will receive from moral legislation, when rightly enacted and enforced.

You have honored me in asking me to say something of Christian co-operation in awakening and directing the moral sentiment of the community, and this is substantially the channel into which all of our inquiries flow, and the ultimate purpose that we keep steadily before us in all that we say and do in this Convention.

A distinguished writer in this city, in describing the kingdom that Christ founded, reminds us that its inauguration was the supreme fact in the history of the world, the one event which cuts chronology in twain, so that all that is memorable in human annals is dated as having occurred before or after that event, and worthy of record as it stands related to it, so that its founder becomes the Greenwich from which all the longitudes of time are reckoned, and the sun which tells us in what latitude we sail.

Gibbon, whom he regards as probably the ablest historian who has lived, hating Christianity, and eager to abolish faith in its founder, writes his history of the "Decline and Fall of the Roman Empire," but Gibbon, equally with Milman and Neander, must confess the supremacy of Christ by writing every date, not A. U. C., from the founding of Rome, but A. D., from the year of our Lord, before men will read or understand his book.

The establishment of that unworldly kingdom—though it is the kingdom the world most needs—is entitled to be called the supreme event in history, for it alone makes manifest the design of God in the creation of the world, and reveals the divine purpose as to what redeemed humanity will become in time and in the eternal future.

The incarnation of Christ in the church, which is his body, is the one distinctive fact, the unique characteristic that separates the church from all other organizations, making it stand apart from all others, and above all others, in its singular and immeasurable glory.

Confronted with this kingdom and in eternal antagonism to it, is another kingdom, compact, arrogant, aggressive, sustained by forces most formidable, because they represent all that is hostile in human depravity, all that is consolidating in affinity for evil, and hatred for what is good.

Says Maclaren, of Manchester: "Here we have the two kingdoms of Light and Darkness—the ruler of the latter personified by an image which Æschylus or Dante might have portrayed—the Prince of Darkness seated on an ebon throne, wielding a scepter over the wide regions wrapped in night—the night of ignorance, misery and sin—the three-headed hound of hell, baying on the doorsteps of every man who has not been translated into the kingdom of Light."

To those who *have* been translated, two paramount duties are imperative—to walk in that light and to *manifest* it. No lamp is kindled for its own sake, but that it may give light to all that are in the house. The house to begin with, but light is so diffusive that it streams through every open door and window. First, the individual Christian is the light of the house; then the church, the whole brotherhood of believers, becomes the light of the world.

The church was not organized for its own sake alone, but as a divinely appointed means to a divinely appointed end, that of filling the whole earth with the knowledge and with the joy of God's salvation.

If the question be asked what is the need of awakening public attention, just now, the answer is, there are many subjects about which the moral sentiment of the community is asleep, or the supreme importance of which it does not realize.

Just a week ago to-day a disastrous fire occurred in this city which consumed three or four of its theaters, but there is a great drama ever in progress, not enacted on the boards and not always visible to mortal eyes,—a drama full of moving scenes, full of passion and pathos, full of pity and terror, ever holding the mirror up to nature—a drama in which all the world's a stage, and the men and women more than players—a drama in which the acts are not imaginary, but real, exciting and absorbing—the drama of the conflict between good and evil—between Christ and Satan for the conquest of the world; a drama in which, before the curtain falls, we will see virtue triumphant, and humanity redeemed, and God glorified.

The resources of the church are sufficient for the achievement of this victory, provided they are developed, and organized, and brought into co-operative unity, and all made efficient by omnipotent grace.

If that spirit is present with us, we will be no longer isolated; it will fuse our souls in sympathy; it will manifest itself in the communion of saints; it will teach us the strength and the sweetness of companionship, the power of forces working, not apart, but together, the wisdom and the worth of co-operation, the multiplied might of united effort.

This is the most auspicious period of the world in which to live, because each individual life is worth more to its possessor and to the public than ever, because of the multitude who are waiting and willing to help every man who is intent on the accomplishment of some noble purpose. It was not always so. Once, men, in advance of their time, announced truths, or proposed reforms for which the world was not ready. The story is a pathetic one, of many an earnest student possessed by some great thought, of many a pure philanthropist enamored of some generous purpose, burning within him like the fire in the prophet's bones, who, nevertheless, failed to accomplish anything because he could not get a hearing. That day is past. The man who has something to say, something generous to propose, will get hearers and helpers, too, and will reap the blessing of a multiplied influence through the co-operation of sympathizing co-workers.

Yes, the day of lonely isolation, of hopeless, single-handed struggle with opposing forces is over. An Oxford writer compares the unavailing travail of the man for whom the world is not ready to the strong swimmer unable to resist the multitudinous waves. Thus, unhelped and unheeded, men have gone down into the deep, but now, he exclaims, men do not so perish in pitiless abandonment, but in the inspiring unity of hope—a whole brotherhood about them, surrounding them with the warmth and glow and fervor of a throng, all swayed by one motive, all moving compactly towards one end, all thrilled by one emotion, the enthusiasm for truth and right, who can doubt that the issue of such a conflict will be conquest and victory?

The world is full of illustrations of this power of association. It heightens our conception of the wisdom of the Creator when we see how all the elements which compose the material world are combined for the promotion of beneficent ends, and how all the forces of the spiritual world unite for the attainment of still nobler results.

You may have seen floating about that little waif of a story illustrating the power of combination and co-operation in nature, in what are called "The Rocky Mountain Arbors," consisting of pine trees growing in a circle, all the limbs meeting at the top, leaving a circular space within. In these arbors, so the story goes, the floor is carpeted with a creeping cedar vine that needs but a blanket spread over it to make a luxurious couch. This creeping vine winds around the trunks of the trees for six or eight feet from the ground, rendering the arbor impervious to wind or rain. It seems as if a sort of vegetable instinct compelled these storm-swept trees to come close together for companionship and mutual protection. Standing alone they would be uprooted by the winds, but in a cluster, braced together at the top and bound together at the bottom by interlacing roots, they become an arbor capable of resisting the most terrible gales that sweep the mountains, and so they stand safe because they stand together, and not only protect the traveler from the fury of the blast but keep him comfortable in his little sylvan home.

So too, MacMillan, in one of his pleasant books, speaking of the social habits of the mosses, shows how the interlacing of the individual fibers secures the solidarity of the vast verdant masses which bind the banks of woodland streams and defend from further decay the walls of ancient ruins. And then he finds the parallel to this social habit of the mosses in man, and reminds us of the Greek proverb, "One man, no man," and of the saying of Novalis, "A man's own belief grows infinitely when he convinces another thereof;" and higher still, the aggregation of the mosses points to the church, each of whose members participates in a corporate life and in a history larger than his own personal history and enters into wider fields of thought and action.

So, too, we may go to the field of revelation, and in David's men of valor and renown, his fifty thousand veterans who could "keep step because they had one heart," and maintain unbroken ranks amidst the thunder of the charge and with unwavering front press on to victory, we have the parable for the present hour while we are consulting about the power of "Christian co-operation in awakening and directing the moral sentiment of the community."

I need not say, the *moral* sentiment of the community is controlled by the *religious* sentiment of the community, or rather, I need say it, while so many ethical writers and learned professors are busy now in seeking a scientific basis for morality, independent of religion.

Without entering upon the discussion of so large a theme, without attempting to show that the Christian doctrine of sin, of accountability, of redemption, of the final judgment and the tremendous issues which follow it, when received with intense belief of their truth, furnish motives and create convictions which *must* practically influence our characters and regulate our dealings with our fellow men, is it not enough to appeal to the great fact that, the eras when religion has declined and lost its hold on the hearts of men have been the eras when integrity and uprightness have correspondingly ceased to maintain social and domestic order, and that the eras when godliness has been the characteristic of the life of the people then all virtues which adorn and conserve society have most flourished, and furthermore that the eras when *religion* has been most successfully assailed, have been those when *morality* too has been assaulted with an equally fatal persistence?

I know of nothing more impressive than the memorable testimony of Dr. Chalmers, who so solemnly declared in his farewell address to the parish of Kilmany that during the twelve years of his early ministry among that people, while he expatiated on the meanness of dishonesty, the villainy of falsehood, the despicableness of calumny,—in a word, upon all those deformities of character which awaken natural indignation against the pests and disturbers of human society, he never once heard of any reformation wrought among them; that all the vehemence with which he urged the virtues and the proprieties of social life weighed not a feather on the moral habits of his parishioners, and that it was not until he brought the tremendous power of an endless life to bear upon the consciences of his hearers, that he discovered the moral reforms which he had vainly attempted to create as long as he preached morality without preaching Christ.

Next, I remark, if we seek to awaken the moral sentiment of the community, we shall find a sufficient incentive when we study the trend of the times, or what is called, the spirit of the age.

Now I do not believe that the world is getting worse, but I do believe some parts of it are, and some classes in it.

I do not believe that the pulpit is losing its power, but I do believe some of those who are attempting to fill it are.

I do not believe that infidelity will triumph, though its attacks upon truth which were once regarded as unassailable as the axioms of mathematics, and the derisive treatment of subjects once regarded as too sacred to be approached at all, save with the profoundest reverence, are more frequent, more undisguised, and more virulent than at any other time since the beginning of the century.

And this is to be attributed in no small degree, not only to the attempted divorce between morality and religion, but to the divorce of both morality and religion from domestic, business and political life. The petty dishonesties of trade—so common as no longer to attract attention—the huge wrongs inflicted on the public by gigantic corporations and "trusts"—the rapacity and selfish tyranny of the money kings, who to augment their fraudulent riches, or to humiliate a rival, do not hesitate to derange the commerce of a continent and to wreck thousands of moderate fortunes acquired by honest industry, and render worthless the investments of countless widows and orphans, remind us of the old adage that "one murder makes the villain, a million make the hero," and the men who are the authors of this wide-spread ruin—the immensity of whose successes blinds the public to the nefariousness of the methods by which these successes were achieved—many of them not only leaders in society, but officers in the church—these enormities when unrebuked debauch the public conscience, and general demoralization is the appalling consequence. We can never cease to admire the statesmen who framed the government under which we live—whose masterly state papers embodied the wisdom and the experience of all ages, and who framed the constitution which united the independent, colonial sovereignties, but with all their keen foresight of the dangers which threatened the union, there was one which they never anticipated. They never anticipated the time when the alleged attempt would be made to bribe legislatures, to buy a seat in the Senate Chamber, and by a judicious distribution of money to determine the choice of the Chief Executive. They did not anticipate the power of wealth in controlling elections because there were then no such colossal fortunes in the country, or in any part of the world as have been accumulated in our day.

During the last twenty-five years it has often been asserted that men holding high positions have taken such advantage of their official opportunities that coming into office bankrupt in fortune, they have gone out great capitalists.

In the earlier days of the republic a different standard of official integrity was maintained by public men. Washington created a moral atmosphere in which such corruption could not survive. One glance of his indignant eye would wither the man who dared to intimate to him a personal advantage to be derived from an official position. Washington's ledger, containing his account with the United States, written in his clear, accurate hand, is a study, a model, and a mentor to the financier. The lithographed *fac simile* of it might well be placed in every public office as the *vade mecum* of the accountant.

I have in my possession a package of autograph letters of President Monroe, written from Washington City near the close of his administration, in which he informs his correspondent that his expenses during his presidential term had so exceeded his income that he desired to sell a part of his property in order to satisfy the demands of his creditors, and that he wished to borrow money to convey his family from the capital to his Virginia country home! This statement speaks for itself and needs no comment of mine.

As to the religious bearing of official dishonesty in its influence on the public mind, nothing tends more to bring our common Christianity into contempt than when men professedly pious, occupying high official positions, pursue courses rebuked both by morality and religion.

Alas for the day when the phrase, "Christian Statesman," which should be suggestive only of what is most elevated in character and hallowed in conduct, becomes a target for the ridicule, and the scorn of the confessed worldling!

Alas for the day when the pietistic millionaire, a leader on 'change, and an office holder in his church, manipulates the markets, makes vast purchases of grain that never grew, and pays for stakes in the *rouge et noir* of the stock exchange, compared with which all that is hazarded at Monte Carlo is a mere bagatelle, and lucky at every turn of the wheel, then straightway endows a chair in a theological seminary, with a thousandth part of his winnings, amidst the applauses of the newspaper world, and thus hopes to balance his accounts with heaven, as did the brigand of the middle ages, who vowed a silver statue to the Virgin if she would favor him in plundering an approaching caravan!

We may protest against the injustice of defaming religion for the inconsistencies of false professors; we may expose the illogical folly of libeling the church because of the black sheep in the fold who were black when they came in and were not made white by the hypocrisy of coming, but the sorrow of it is, that as often as we expose such injustice, there is the sad necessity of immediately doing it again.

What daily newspaper can we open without a fresh shock of grieved surprise in seeing the account of the fall of some trusted fiduciary—trusted all the more because of his conspicuous prominence as a church member or officer.

While we are filled with humiliation at these spectacles and rebuke them with sorrow, let us not wonder if the worldling rebukes them with scorn and makes them the occasion of fresh assaults upon Christianity itself. "It is not a new reproach," as Bishop Huntington pithily remarks in his admirable discourse on "Christ and the World," "it is not a new reproach, but it is more and more damaging, the longer it can be made without being instantly refuted." The refutation becomes increasingly difficult in proportion to the increasing frequency of the reproach.

I have made commercial integrity and political purity the leading topics of my address because commerce and politics touch society at every point, and because, next to morals, they are more powerful than any other influences in molding the character and determining the future of the country.

The rectification of the morals of trade, the purification of politics, the reconciliation of conflicting creeds, the harmonizing of antagonistic sectional animosities, the settlement of the misunderstanding between labor and capital, the proper education of the youth of our land, the evangelization of the masses, the arrest of Sabbath desecration, the development of international law, looking to the settlement of international disputes by arbitration, without resort to the arbitrament of the sword,—these are some of the vital questions demanding the most earnest consideration of a convention like this, and making an imperative call for co-operation on the part of all who care for the prosperity of the country and the progress of the church.

It requires time to work out problems so vast, it requires the united effort of the press, the pulpit, the patriot of every party and the Christian of every name, but with God's blessing, the consummation may be attained, and the land we love will be safe because arrayed in the armor made up of truth, justice, honor, purity and charity. These are the shields of the mighty, these form the celestial panoply which securely guards the nation's life.

This is the ideal which we must educate the people to aspire to —the ideal of a country where the citizen is controlled by moral principle in all his transactions with the government and with his fellow men; where pure patriotism burns in the heart of the statesman like a sacred altar fire, consuming unhallowed ambition and selfish ends; where devotion to the common weal produces confidence between the people, north, south, east, and west, and brings together all the elements of strength and combines them in one united effort for the welfare of the whole; where mutual regard for each other's rights, interests and happiness forms the noble law of the nation's life; and when this consummation comes, then from it will come a perpetual heritage of national prosperity and glory.

CHRISTIAN CO-OPERATION IN AWAKENING AND DIRECTING THE MORAL SENTIMENT OF THE COMMUNITY.

By Archdeacon Alex. Mackay-Smith, D. D., of New York.

The urgent need of co-operation among American Christians for uplifting and sustaining the moral sentiment of the community, can best be appreciated only after a rapid consideration of some aspects of the problems which they are called upon to solve in our time. I consider the first of these to be the fact that a good part—and that by no means the lowest—of our population holds that there is very little cause for any anxiety at all about our moral or spiritual condition. The source of this indifference is apparent. The task of conquering even the eastern edge of a continent depressed our forefathers. The consciousness of weakness, and the continual facing of danger from savage men, and nature still more savage, threw them back upon the power and helpfulness of God. The absence of comfort or beauty in this life caused them constantly to walk in "heavenly places," and drew their every-day thoughts habitually from earth to heaven. To us, their children, it has suddenly been revealed by knowledge long brooding, how to enslave the nature that had largely enslaved them. That revelation has, in a measure, debauched us. Slave-holding always revenges itself by brutalizing the slave-holder. And so nature, in her turn, furtively attacks us, her master, corroding our hearts, and steeping us in dull material contentment, or driving us frantic with the desire to wring ever more and more from her spoils. In either case the result is to render the community sluggish toward any moral or spiritual impulse.

"Things are well enough as they are," it is generally felt. "We can turn to these matters later, if need be," say others, "but to-day we are Continent conquerors; we have learned how to do the work of twenty generations in one." And this braggart spirit is carried into other departments of life, and generates a mordant, earthy humor, which eats into reverence for the unseen, and faith in the divine, as the acid spurted by a mischievous boy might bite into the canvas of the Sistine Madonna.

Thus is the native American corrupted on his spiritual side. But the problem is not with him alone. The steamship has emptied Europe on us. When our forefathers invited the world to dinner, they did so with the saving thought that most of the guests would send regrets, and the remainder would perhaps be too late for anything but dessert. Even in our generation there was an ante-bellum time when emigration came only as the water comes to our houses, in a steady, controllable stream, from the far-off dammed-up reservoir. But to-day it is the rush of the Conemaugh on Johnstown. Only last week a new steamship entered New York, in praise of which it was said that it could bring over 24,000 emigrants in a year. These emigrants have not come to pray, or to uplift us, save one here and there. They have come to make money. They practically say to us as a young New Englander said to my friend in Iowa, who invited him to church: "I go to church at home; if I had time to do it here I would go back."

I can touch but on one other series of facts which call on all Christians, irrespective of creeds, to stand shoulder to shoulder in the great fight against materialism and moral sloth. They concern the splendor of our civilization, of which even good Christians, intoxicated by its triumphs, often talk as though it always made for Christianity, by leveling up the community.

They speak of discovery and invention as if they were always peace-bearing angels. But the truth is that they have a side to them that is utterly devilish and evil. The discovery of the power of steam has banished millions of men from the sunlight into the dark recesses of coal mines, and made their lot about as undesirable as one can picture. The demand for certain metals through modern inventions has put other millions to mine for iron, silver, lead, mercury, and many ores where labor either engenders the most horrible diseases, or terrific heat saps the springs of life. Civilization always tends to invent new forms of suffering to degrade its lowest workers. It confines multitudes of them in the bowels of steamships, to toil like beasts in the glare of the furnaces, while others are, by the nature of their work, the sure victims of slowly advancing dissolution, or of sudden death. The very manufacturing towns of which civilization boasts itself the author, form, with their special dangers, one of the greatest problems which face our Christianity. And the progress of the arts and sciences is tending more and more to do away with the old all-around mechanic, intelligent and thoughtful, who could make some entire thing well, and to substitute in his place one who simply feeds a machine. A workman said to me once, "I spend my life in doing nothing but hanging doors. Once I could make one. Now I could hardly mend it, but I know how to give it a swing." So civilization is apt to take away that precious individuality and self-respect on which our Protestant Christianity alone can build. Its processes treat men in great masses, like steam-shovels, or as Xerxes measured his army, 10,000 at a time. Good authorities tell us that the future of labor in this country is dark. Europe is not approaching us, but we are matching the condition of Europe. Already New York can show horrors equal to London, where it is said a child must make fifty-six gross of match boxes a day to earn ten shillings a week, and many women work seventeen hours a day to make a single shilling.

Looked at, then, from many points of observation, our material, or even artistic or scientific progress, might be defined as a process which elevates and cheers ten men, by sacrificing to them the happiness of three or four, and the life of one.

Facing as we do these dangers of boastful self-content, or of a foreign element undigested and indifferent to our ways, complicated by a progress that changes all conditions of life with kaleidoscopic quickness, and varies its awful problems so perplexingly as to utterly bewilder us, it is not too much to say that our Christianity needs a fresh baptism of energy and insight. To stand apart from each other as we have done in the past is no longer possible; to conquer America for Christ by the arms, and machinery, and drill which satisfied our fathers, is a wild absurdity. Let me say at this point that I have no faith that either this generation or the next will see any corporate unification among the great body of Protestants. There has been much sincere talk, but when it came to taking action we should find any possible method blocked by the high churchmen of all our religious bodies, who, like many of our public men, would be heartily in favor of reform, but not of this particular method, whatever it might be. We who belong to the churches numerically weaker, know that even were we to dictate the terms of reunion with our Baptist or Methodist brethren, it would simply result in this, that they would swallow us like a pill, and with hardly a change of countenance. We might rejoice in our victory, and claim that *they* had come over to *us*, but it would be as the lamb rejoices that the lion who is digesting him has become, at last, measurably a sheep. So long as majorities shape church methods and life, as they must continue to do among Protestants, every honest high-churchman of a comparatively small body must shrink from what, at the best, would be the intrusion of a numerically superior body of low-churchmen, into his communion. When he prays for reunion, what he probably desires is not that other bodies should simply come over, but that they should come over, *and become high-churchmen.*

But if we cannot hope for corporate unity in our time, we can take the first steps toward it by a far larger work in common than anything we have yet done. I would say to my earnest brother who believes in everybody coming over to his views, but who, until they do so, refuses any labor in common with them, "From what impulse do you expect them to take that first step, if they have not learned to know you, and love you, and have seen in your Christianity, by working in contact with it, a more excellent way than in their own?" I heartily believe that the moral life of our community could not receive a more vigorous stimulus than the sight of Christians grasping each other by the hand, and saying, "We differ in important ways; let us not minimize or make light of them; but this work is of such transcendent importance, 'and the enemy cometh on so fast,' that we must mass our forces, and meet him shoulder to shoulder. Perhaps we shall, by this joining in the simplest labors, learn to understand each other better."

The very first benefit to be derived from such an attitude would be the correction of a popular error. The world commonly supposes that the various Protestant bodies cherish a strong if not bitter dislike to each other. "Why did you refuse to bury a dissenter?" said a friend to an English clergyman. "I did not." was the reply. "I would willingly bury them all."

Among non-Christian people this represents the popular supposition. Yet how utterly mistaken! There is a most kindly spirit of good-will manifested toward each other by almost all the members of our Protestant bodies. We need to show it more plainly. We have been too indifferent as to what the world said about us. The on-looking multitude have argued truly enough, "If the Gospel is anything, it is first and foremost, love." They have added, *un*truly enough, "You are unconscious hypocrites, because you would convert the world before you are yourselves converted." "This man is a Jansenist," said Louis XIV., of one courtier to another. "Pardon, sire, but he is an atheist." "Thank you for defending him," said the most Catholic king. Men of the world too commonly apply this saying still. But its faintest spirit belongs distinctly to a by-gone day, as applied to the vast proportion of Protestant churches. Yet the belief that it lurks among us is keeping thousands of young men from our doors.

Let the churches do themselves full justice, open their inmost recesses to the gaze of men, let the world see the warm and cordial affection that glows in so large a measure between us. Certain principles there are which each thinks he cannot conscientiously abandon—certain bitter hearts there are, which confound in others honest conviction with sin—but, leaving these, we have, thank God, that tremendous power of love and good-will between differing Christians which is yet, to a great extent, a wasted force, but which if rightly displayed and directed might move our modern world.

One of the very simplest methods in which this latent good-will and Christian kindliness may be displayed is that which concerns the getting hold of non-church-goers by sending visitors into every such household. It would seem that if any kind of co-operative work is non-committal, this is. It does not aim at touching any one connected with any religious body; it looks only to awakening some interest in lapsed or dead souls. I shall not dwell upon the details of the plan. I allude to it here, first, because I think a willingness to work together in some such simple way forms a touch-stone of any heart's desire for unity in some practical shape; and, secondly, because the need of this plan illustrates the pressing nature of the question before us. It forces home upon us the fact that to-day our communities are only half converted to Christ. Are we to rest contented with that? Can we of the clergy go along calmly in our little parochial schemes, weighted by this hideous truth? And if not, where lies the remedy? The problem is too great for any one body to solve. No single Christian communion can rouse this sleeping giant, or meet this fierce stubbornness of defiant unbelief. Our parish machinery has reached its limits. It has done, and is doing an excellent work. But it is founded on two beliefs, among others, contemporaneous with the stage-coach and the corduroy road, viz., that no soul must be addressed or awakened except by a minister; and, secondly, that the limits of his powers are the limits of the church's responsibility. It is hard for the conservative element in our churches to learn any new views on this point. Such methods, they say, answered fairly well fifty years ago. And is it not the same America? No—it is an America new-made since the war. It is an America in which the Protean shapes of anti-Christian forces differ in power and determination from our earlier days, almost as completely (to use a friend's illustration) "as the royal Bengal tiger differs from the harmless domestic cat." Cannot our good conservative friends come out from their quiet studies, and convince themselves of this? Let them frankly question the first hundred young men whom they meet, putting searching inquiries, and avoiding generalities; let them go among the workmen who are building yonder house, or sit within ear-shot of these business men, who are discussing heaven and earth in the club window. They will discover then, how vitally important it is that the Protestant pastors in our small towns, or those who in cities find their work in the same ward, should band together, with sweet inconsistency if you will, above, but in the power of the Holy Ghost underneath, to awaken our lapsed or unreached multitudes to even the commonest Christian truths. The age of unruffled parsonage life is passing away. The age when the clergy could calmly ring their church bells, and preach contentedly to such congregations as Providence should send them, is vanishing. The age when men will respect our differences, however important, if they see that rather than work together, we prefer to fight in little knots, and scattered handfuls, like the Covenanters at Bothwell Bridge, is passing also. We need a ceaseless energy, a larger outlook, a more scientific machinery,—processes which will enable us to reach a thousand where we now reach one. We need, for example, to discover some method of touching the hundreds of farmers, living within a few miles of all our villages, who have largely given up church-going, and who never can have the gospel carried to them by the unassisted and overburdened pastor of the parish a league away. And meanwhile the cities overwhelm us, and crush us with their multiplying myriads, increasing in numbers by leaps and bounds. Just as in our national life the politicians are being forced to understand that the whole science of administration in other countries is leaving us far behind, and that, to avoid falling into line with Turkey and Persia, we must appoint our civil servants by far more scientific methods than satisfied our petty, provincial needs of even thirty years ago,—just as in city life even aldermen begin dimly to feel that we can no longer afford to have our streets dug over and barricaded for every separate pipe of a dozen different, over-lapping systems of gas or steam, but must economize space, and labor, and worry, by providing some more intelligent plan, so in our common church life, we must bid men awake to the awful waste of power, the need of harmonious methods, the call for new ways of meeting old foes in fresh armor. It was but last week I read that even that most hide-bound of all mossy conservatives, the New England fisherman, was beginning to dredge his oysters, and haul his lobster-pots by steam. And, meanwhile, there are thousands of pastors within a day's journey of him who are quite contented if every third man they meet goes to morning service, and who feel a strange shyness, and an unconscious stiffening of spine whenever they stop to shake hands with the minister of some other church who lives just across the way.

I would plead then for such a re-adjustment of all our church life to the new condition of the past twenty years, and such a joining of hand with hand among all Christians as I believe to be by no means impossible of attainment. For some reason our religious bodies do not touch the moral life of the community as they should. Like the Romans we build magnificent roads, but like them fail in transportation. I think our ill success is due largely to that view of pastoral responsibility which bids the clergy go each his own way, doing his work apart with God, advocating no particular reforms, and identifying himself with no particular cause, but, as it is said, trying to create by his preaching such an atmosphere as will cause to blossom out among the laity a thousand reforms, and make men favorably disposed to all good projects. It is a specious plea, but I fear a part of its popularity is derived from its incidentally favoring certain indolent or cowardly instincts of our human nature. As opposed to it, I see an ideal infinitely full of toil, and trouble, and tumult,—an ideal bristling with delicate and difficult adjustments, but one which would show our churches as honestly trying to grapple with the world, and which would free them from the universal reproach of vagueness and half-heartedness under which they lie. I see all the Protestant Christian bodies in a town (aye, and our Roman Catholic brethren, if we could but persuade them) taking such measures in concert that not one non-church-going, or destitute family, should fail of some Christian visitor *every month.* I see them providing for the evangelization of every solitary home in the woods or hills within their proper radius of responsibility. I see large union Bible classes and "rescue missions" supported in the worst part of towns by their joint efforts. I see them uniting to enforce the sanitary laws in tenement regions. I see crowded meetings of the various churches held, at which should be debated the social problems of to-day, and opportunity given for a discussion of remedies, and in these should be silenced the bitter complaint of literally hundreds of thousands of our workingmen that the churches take no interest in the troubles of the masses, and will not even give them a hearing. I see joint committees appointed, and acting with irresistible power as the representatives of the Christian sentiment of a locality, as they appeared before legislatures to curb the rum power, to restrain divorce, to maintain the integrity of the common-school system when attacked, or to set forth some strong embodiment of ethical teaching, which the intelligent public opinion represented by them insisted should be taught, as the foundation of all morality, in these schools. In a score of ways I see the banded churches cordially co-operating in a manner, thank God, which already finds illustration in some instances among us, but capable of indefinite expansion. I appreciate my conservative friends' objections. I know full well the discouragements, the complications that would arise, the "much cry and little wool," the large amount of steam wasted in the whistle. I have seen a Bessemer converter at work trying to turn iron into steel. I have been deafened and shocked by the noise, but I never heard the workmen complain. They said it was something impossible to avoid with such enormous forces set free through the power of heat—but the steel would justify them. I have heard, too, much talk lately about the usefulness of a certain variety of this metal called *mild steel*, as the best material for plating men-of-war. I am not sure just what it is, but I feel certain that it would make an excellent material for plating Christians also. The union of strength and gentleness in all the churches, would soon bring about the union of the churches themselves. The gilt-plate of pride, the silver-plate of money, the copper-plate of feeble performance, would disappear. And the world, as it beheld these Christians, differing in certain doctrines, but always with their arms around each other's necks, would certainly "take knowledge of them," that, with all their imperfections, they had still "been with Jesus." "We are not making a conquest of each other," says a wise and eloquent writer of to-day; "Christian union does not come by compromise: but men are standing face to face, recognizing that honor beats in each heart, and the great Master, our Lord, is conquering us all."

REMARKS BY GEORGE WASHBURN, D. D., OF CONSTANTINOPLE.

MR. PRESIDENT: If I were to say to you to-day all that I feel in reference to the necessity of co-operation among Christians, it would not be in a few words. I may say that, living for more than thirty years at Constantinople, living in the forefront of the battle, the one feeling which more than any other has grown in my mind, until I have come to feel that it is the one of all others we Christians ought to cherish, is this feeling of the necessity of united action among Christians. It is true here in America, and you are coming to realize it here, and it is true everywhere. It is true in the mission field. I have no doubt that one reason why the Christian churches of the East have failed to make any impression upon the Mohammedan world has been this simple fact of the hostility of these churches, one against the other. These churches have always been so swallowed up with their own importance and with a desire to propagate their own special doctrines that they have not had any time to convert the Mohammedans. If we have to send missionaries into foreign countries to spend half their time in quarreling among themselves, you may be very sure we shall never convert these Mohammedans. In this connection I may say that during more than twenty years I have preached almost every Sunday to an audience of young men, students in college,—150 to 200 young men representing perhaps ten or twelve different religious denominations,—Bulgarians, Greeks, Armenians, Roman Catholics, different varieties of Protestants; and the one thing that has impressed me more than anything else in preaching to such a congregation is that so long as a man preaches Christ, so long as he preaches the gospel as Christ our Lord preached it, and as the Apostles preached it, there is no danger of its making any trouble or creating any disturbance in his congregation. It is one gospel, as there is one law, and you excite no animosity among those who differ from you. You arouse no hostile feeling among Catholics, Greeks, Armenians or others so long as you confine yourself to the positive preaching of Christ and the gospel. It is only when you depart from that, it is only when you come to preach human philosophy, it is only when you come to preach systematic theology as it is called, that you find you are creating disturbance and arousing a hostile feeling among these different people. When it comes to going out among those who do not care for systematic theology, who know nothing about it; when it comes to going to those whom you wish to win to a knowledge of Christ, there is but one Christ and there is but one gospel; and if we are true disciples of our Lord, we shall remember this and we shall speak of the one Christ, the one gospel, and the unity of the church of Christ and forget everything else. Now, I know that this is possible. I see this constantly, from day to day and from year to year, in Turkey, and we see it in missionary work. We have had, since I have been in Constantinople, the representatives there of many different nations, many different Protestant churches, laboring practically among the same people. So long as these men have confined themselves to the effort to make Christ known to the people, there has been no difficulty. It is only when now and then a man has come who has been impressed more with theology than with Christianity that any troubles have arisen. Whether here or there, it is the one Christ, the one gospel, the one church, that it becomes us to defend.

REMARKS BY REV. E. HASKELL, OF DOVER, N. H.

MR. MODERATOR: I am very glad to be permitted to speak in this meeting, for while I am now of New England, only six months ago I came back from the far West, from the city of Portland, Or., having spent the last twelve years in California, Washington, and Oregon. So while I am a New England man, I speak as a Western man,—having crossed the continent eight or nine times and taken in the whole situation of our great country and its great needs. I am very glad to be present in this interesting meeting to listen to the stirring words from these patriots, and these soldiers of the cross of Christ who are trying to rally the scattered fragments of God's house in a mighty and concentrated grapple with the forces of darkness. We who have been out on the frontier know the importance and necessity of co-operation. Many of us have been working there in those frontier towns where there is a sad deficiency of co-operation, and where we find that there is a great waste of strength,—a pastor perhaps ministering to fifty or sixty people who could just as well minister to three hundred or four hundred. So the community is filled up with many who are struggling to divide the fragments of God's family, and the great world crying for men,—men to carry the Word of Life to those who are perishing.

I want to say that there are some things, to my mind, which are hopeful for the future. One of these things is this: The day is very near at hand when the last acre of land that is worth taking up will have been taken up, and it will be a God's blessing when that day comes. And the day is fast coming when the last gold mine will probably have been discovered on our continent, and when that day comes it will be another blessing; for a mining camp is the worst place on the face of God's earth, not excepting any savage nation or savage tribe. And there is another thing which is hopeful in the near future, and that is the great vacuum in our country, making it so infinitely more desirable than the countries of Europe, because of the opportunity of acquiring speedy wealth,—that time is fast passing away, and the day is nearing when this vacuum is going to be filled; and being filled, we shall not see such a tremendous tide of immigration pouring in upon us, threatening to overwhelm our country. And then when the spirit of wild speculation has been in a measure allayed by the providence of God, men will have time for sober thought and there will be a better chance for the incoming of Christ's kingdom.

REMARKS BY REV. KENNETH F. JUNOR, M. D., OF NEW YORK.

MR. CHAIRMAN: I will not take much of your time but just try to make one or two practical allusions in connection with this branch of the work that we have in connection with the Evangelical Alliance. In New York City we have a most difficult field for co-operation on these principles that have been so well set before us to-day and yesterday afternoon. Many of the pastors feel that their own church is the place where they need to throw out all their strength. One of the greatest difficulties to be gotten rid of, it seems to me, is to convince the pastor of an individual church that that is not the best way in which he is to accomplish the final object for which the gospel has been sent. If you go down town in one of these great cities, you will find that the piano stores are all congregated together; you will find that the grocery stores like to congregate together; so that a man going along the street would say, "I don't see how all these piano stores are able to sustain themselves." The fact is, by their getting together they do more business; and this principle, if it were only carried into the preaching of the gospel, would be found to be the same. That is, the man, the preacher who tries to build up what he may be pleased to call the opposite church, next door to his church, will in that way build up, of necessity, his own church. And I believe that is the principle of the Evangelical Alliance. The more churches we build up, the better and quicker will our own churches be built up. This concentrating of our thought and desire upon our own church is the one thing that we want to remove from the minds of the ministers in order to get at the principle of co-operation. Every man wants to work for himself. Indeed, that principle seems to be spreading itself all over the nation. America for the Americans. All the different trade organizations want to build up their own trade, want to keep other men from coming into that particular trade. Each individual minister striving to build up his own church, should remember that he is simply a part of the community and that by building up his brother's church he is building up his own.

Remarks by Rev. Sidney G. Low, of New York.

Mr. President: I am in a field of peculiar interest, and peculiarly illustrating this principle of Christian co-operation. I presume that my congregation, or my congregations (for there are perhaps 20,000 or 30,000 people passing through the Tombs every year) are Roman Catholics, from 70 to 80 per cent; yet it is very seldom that I hear the question raised in regard to difference in religion. Occasionally, after preaching on the Sabbath, passing from cell to cell during the week, I meet a man who says: "I belong to a different religion from you." I can usually tell whether he is a Hebrew or a Catholic. If that question is raised as to the religion of a person, I say at once I have no desire to proselyte. We believe in two things, repentance toward God, and faith in the Lord Jesus Christ; and I have never failed to find a ready acceptance from every man in that prison after a little acquaintance.

Remarks by Rev. Thomas W. Caine, of Houston, Texas.

Mr. President, Ladies and Gentlemen: It seems to me that the subject of Christian co-operation in America could not be properly discussed, unless, in honor of the people whom I represent, I present myself here to say something on this subject. When you think of the one-eighth of the population of the United States, representing the great Christian zeal and earnestness among this people, a people for whom there has been very little said and done to aid them in their Christian privileges and enjoyment, I should be recreant to that people if I sat here in this audience on hearing the invitation extended by the chairman for any person having any ideas of Christian co-operation to rise here and make his statement. I feel that I have something concerning that matter to say to this audience, and I thank you for the opportunity. There is not a community in America, from Maine to California, where there is not a necessity for some co-operation by every Christian minister, by whatever name he may call himself, to look around in his community and cover thoroughly the situation to which he is called, as a Christian. In order to do this it is not necessary that he should know anything concerning race, class, color, or previous condition; it is only to feel himself in the attitude of the great Apostle to the Gentiles, saying in the community in which he is placed as a minister of Christ, "I am determined to know nothing among you save Jesus Christ and him crucified." If there is one thing more precious to me than any other, and of necessity must be so because of my situation in the community where I have been placed as a minister of God, it is to meet men as Christians and not by the different names by which they call themselves. It is the purpose and object of my life to meet with any man who desires to name the name of Jesus and to converse upon that subject. I discard at once all his affixes and prefixes that he brings to me, and shake his hand as a Christian. And, my friends, this is the thing mostly enjoyed now in America among the eight million of negroes to be found in every community. Christianity is what we need. When they have been thoroughly Christianized and educated in every community, then and there the question and the vexed problem presenting itself to you day after day will be solved. We need, in every community, Christian co-operation with every man who names the name of Jesus. And, as I apprehend our position as Christians, it is that we should take this position in every community, discarding the idea of separation. As there is but one Christ, there can be but one church; let them think as they please about it but let us, as ministers of the gospel, take this position. And when doing this, meeting with a man whose complexion is not exactly the same as yours, you will recognize in him the image of Christ, regardless of his illiteracy and his inability to express it. If, then, we take this as a privilege presented to us by our Lord and Master, no minister of the gospel, by whatever name he may call himself, can step into a community and divide his parish according to its complexion. Let us, then, take this view. And if so, we will show that America is the place for the negro, regardless of politicians, and those who would plan to get them out of America when there is no possibility of doing so. If there are any who call themselves Christians who feel it to be their privilege to second such a motion as this, let me say we were brought here against our consent and we will stay against yours. Why do we wish to stay here among you? Because we believe you to be Christians; we want to imbibe as much as possible of this Christian sentiment; and when we are ready to return to Africa, that dark continent, let us prepare ourselves to aid that people properly by going among them and not carry to them our ignorance and superstition that we brought away with us. Let us go back to them as educated people, knowing nothing but Jesus Christ and him crucified, and upon this basis we shall conquer, and upon no other. Believing that I have trespassed upon your time too much in presuming to present to you my few ideas in regard to Christian co-operation, let me thank you for the privilege, and ask every minister of the gospel, by whatever name he may call himself, when he returns home, to know nothing but Jesus Christ and him crucified; and if a man calls himself by these different affixes and prefixes that we meet day after day, tell him that Christ established the church, and that he will find it when he comes back; and let us all work to the best of our ability, and God will do the rest.

REMARKS BY CYRUS HAMLIN, D. D., OF LEXINGTON, MASS.

MR. PRESIDENT, AND FRIENDS: I wish I had the voice of my colored brother; I am sure I have his spirit. I have had one feeling running through my heart during these meetings: That it has been, except in its large numbers, very much like the annual meeting of the Turkish mission at Constantinople, where all things in reference to the general interests of the work are annually discussed. Our missionary efforts in Turkey have been on the principle of co-operation; and all the other missions that have been established there by the Scotch, by the English, by the Society for the Propagation of the Gospel in Foreign Parts, etc.,

—these various missionary enterprises have always been co-operative and have never been in any respect antagonistic.

I want to say one thing about the change of the oriental mission field. I was appointed to that work a little more than fifty years ago. When I entered it there seemed to be no opportunity for co-operative work, or for access to the people. There were different nationalities there, Roumanian, Greek, Bulgarian, Jew, Turkish, Arabic, and so on. They were all proselyting, they were all unchangeable; there was no possibility of getting one to co-operate with the other or to have anything to do with the other. The Roumanian church cursed the Greek church, and the Greek church cursed the Roumanian church, and the Roman Catholic church cursed them all, and that was the spirit of the whole oriental field. That is all changed now. When I was led, in the providence of God, to propose the institution which is now known as Robert College, I laid a programme of the college, a plan of it, before gentlemen selected from the different nationalities, in order to get their opinion. In the programme it was stated that the college would be built upon the Bible as the authoritative system of the Christian church, but with liberty of conscience; that there would be one language, the English language, to unify all the different nationalities; and we should invite all the different nationalities and the different religions of the empire, including the Mohammedan, to come under the influence of that institution, and we hoped to unify these races by the unifying power of the Word of God and the English language, and with freedom of conscience. There were certain gentlemen who approved of the plan as being very beautiful, but impracticable; others approved of it wholly; but one Greek gentleman of a great deal of influence, very intelligent, very wealthy, standing high in the community, declared that it was absolutely absurd to suppose that any Greek youth would go to an institution where Armenians and Jews and Turks were educated; and I fear that this was the feeling of a great majority of intelligent men. But the college was instituted and it was administered on that plan, and in the course of three years it had students from fifteen different nationalities, a dozen different languages, and how many religions I never could very accurately count up, because there were so many divisions of faith in the Roman Catholic; we had certainly three divisions of the Roman Catholic religion, we had two or three of the Greek, and we had two of the Mohammedan, we had the Sunnite and the Shiite and all the shades of Protestantism. I never counted up, but I would say roundly we had about as many religions as languages, if not more. Well, now, there has been no difficulty about that. All these different languages had come together and they had been unified. I did not lay down many rules for them except the general rule that every boy would be expected to conduct himself as a Christian gentleman, but I did have to interdict their cursing each other's nationalities. They were encouraged to be patriotic, each towards his own nationality, but to curse no nationality. And that was soon accepted as so reasonable that there was no difficulty on that point. And there that college has all those nationalities and religions together. The gospel is preached to them, not theologically, and yet theologically, because salvation through Christ is preached. The necessity of faith and repentance, faith in the Lord Jesus Christ and repentance toward God, is taught, and the necessity of the regeneration of the sinful soul is preached. Now, if you will except all the great saving truths of Christianity from theology, then we have not preached theology there; if true theology is composed of all the great saving truths of the gospel, then theology is preached among these fifteen or twenty different nationalities or religions. And there is co-operation which is successful.

CHRISTIAN CO-OPERATION IN RELATION TO THE ENACTMENT OF MORAL LEGISLATION.

By Charles J. Little, LL. D., Professor in Syracuse University.

A bit of experience, with the reflections that have clustered around it, is all that I can contribute to the subject before us. For three years, my duties as State Librarian brought me in close contact with the members and the machinery of the Pennsylvania legislature. I had, therefore, abundant opportunity to ponder the well-known saying of Oxenstiern, "Go forth, my son, and see with how little wisdom this world is governed." "Humph!" chuckles the listener, "that can be learned without three years of observation and reflection." I beg your pardon, friend, but precisely there lies your mistake. That the world is unwisely governed we all know, but the specific forms of that unwisdom in American life have been too seldom and too superficially studied. One of our duties at the library was to keep for inspection a file of all the bills offered in either house. Such a file was like a dictionary, exceedingly interesting, albeit strangely disconnected reading, for nearly every bill pushed for passage is drafted and urged by some prospective beneficiary. Few, indeed, are those which relate solely to the public needs.

So far as bills concern moral legislation, they can be easily divided into bad and good. How then is one of these bad bills passed? By the energy, patience, skill and influence of a few determined men. For in our system a majority *may*, but, as a matter of fact, a minority generally *does* rule. If one of these bad bills will not bear discussion, it is driven, as quietly as possible, through every stage required by the constitution and the rules of the legislature. Its real purpose is concealed or misrepresented; it is piloted, in committee, or by connivance with the officers, into a favorite position on the calendar; it is, if possible, log-rolled with other schemes, and passed finally, either without a word, or with a brief explanation to make it seem innocent, salutary, and of minor importance. In this way a bill passed the Pennsylvania legislature in 1882, which practically put an end in that state to all prosecutions for selling liquor to minors. It was so cunningly drawn that it seemed to the reader at first blush to be a law to punish minors for drinking; though, on the contrary, it was intended to send the minor to prison for testifying. Not until the bill was passed and signed, did its promoters, in their exultation, reveal its secret purpose.

Now, society is exposed in this fashion, every time a legislature meets, to such subtle and insidious attacks upon the existing order of things. In this way the laws of marriage are frequently assailed; the Sabbath quietly destroyed; the school system secretly undermined; the saloon relieved of every real restraint; the prisons turned over to a plundering gang; the public charities perverted into sources of sectarian or private revenue; the laws protecting labor eviscerated or rendered impotent by statutes passed on the sly, or statutes deftly represented to be for the cure of defects in otherwise salutary enactments. In this way, too, the entire administrative law may be stripped of its beneficial powers and become at last only a machine for collecting taxes, disbursing revenues and promoting the interests of the powerful and unscrupulous. If then, Christian co-operation in moral legislation is to be anything more than a phrase and a sentiment, the first thing is to watch that file of bills. To this end, Christian journalism must take a new departure. The religious newspapers of the various states and the nation must organize bureaus of legislature correspondence. At each state capitol and at Washington there must be fearless, sagacious, alert and sleepless Christian correspondents, men cunning as serpents but harmless as doves, in the world but not of it, the friend of publicans and sinners, but the champions of Jesus Christ. Thus the Christian brain and heart of the country may have a system of sentinels all over the Union, to warn them of every approach of Satan. Such correspondents could scrutinize every bad bill offered; discover its promoters and its purpose; note every stage of its progress; and arouse the Christian public to intelligent and energetic opposition. I do not mean, even by implication, to disparage the work of the great secular dailies in this respect. We owe to them all that has hitherto been done. But these dailies *are* secular and not religious. Their mode of viewing things is not ours. They have different standards and different aims. Their correspondents are hampered by the policies, the obligations, the dictation of editor and publisher; hampered, too, by their own personal bias and associations. We need uncolored light,—truth undefiled. The right men may be hard to get; they are hard to get for anything important. But such a system of correspondence is, in my judgment, imperatively needed. Not simply for the purpose named, however. For the bad bill, when opposed, as it often is, is driven along by an energy that is surprising both in volume and in organization. I must frankly admit that more than once in my experience I have been compelled to admire the skill with which the forces of evil are handled by their leaders. All motives, good and bad, are plied; every possible expedient put in requisition; not an influence, however small, is overlooked. Not money, alone or chiefly, in my judgment, but the satanic cunning and organizing genius for which money pays, is the efficient promoter of wicked legislation. Such cunning must be met by a diviner cunning and a diviner energy. Just as there is a satanic lobby, so there must be a Christian lobby, and this lobby will need trusty and powerful agents always on the ground.

Every American knows, or ought to know, what the presence of Benjamin Franklin in London meant for this country in the desperate struggle with Parliament and king. Well! we need a Franklin for the colonies of God at every legislature in America. One to keep us informed of every bad bill offered, and of the forces marshaled for its support; one to summon us to the contest at the opportune moment and to help us organize to destroy the works of the devil. Another lesson that I learned was this: Bad bills are passed too often by the passive compliance of Christian people. Not infrequently the sessions of committees were held in the library room, where it was impossible not to hear the discussions before and in committee. How often have I heard the argument "nobody of any consequence is opposing this bill." How often have I looked on in dismay to see the kind of people gathered hastily together to make front against some powerful combination. Now it may as well be understood once for all that Christian citizens who will not take the trouble to prevent bad legislation will be treated to plenty of it. So far as my reading of history goes, I have never found God on the side of the lazy battalions. I never expect to find him on the side of lazy citizens; much less on the side of lazy and cowardly Christians. It is a monstrous scandal that the opposition to bad bills, whose defeat should enlist the energies of every Christian in society is often left to a handful of earnest but unsagacious people; that the recognized leaders of the church are so often, in such a struggle, conspicuous by their absence, that when they do appear, they come uninstructed and unorganized, and are easily turned by cunning men against each other and thus against the very cause they mean to advocate. Not so does a powerful lobby compass the defeat of a hostile bill. They are wiser in their generation than the children of light. They appear before committees with expert brain and expert tongue; their discipline is almost military; their vigilance never sleeps. Does some one say: Yes! but they have arguments more powerful than any we can offer! Then permit me to give back a sharp and earnest word. Thou hypocrite! How darest thou call thyself a child of God and thus dishonor him to whom the nations are as the small dust of the balance? It is this unbelief of thine in the power of truth and the power of the Holy Ghost to move the human conscience that makes thee impotent and worthless among thy fellow men. Men and brethren, I have seen legislators of every type: the man of great brain and small conscience; the man of no brain and no conscience; the stupid, honest man, the sagacious, good man, and the cunning, bad man; and I have seen them all with one accord bow before a serene, fearless, intelligent righteousness, seeking no aims but those of God. I have seen bad men smile knowingly at each other when some one, addressing them in a righteous cause, began to appeal to their baser motives, as if they would say, "Behold, this saint is no better than we sinners are! He is a whited sepulcher with a rotten heart. His speech betrays him." I have seen, too, every remnant of their decaying manhood kindled into a glow by an electric stream of righteous and courageous thought. Brethren, majorities do not make the truth, but in these days truth must make the majorities, or be crushed to earth again and again. If these majorities for truth cannot be created, then democracy is a failure; and our overweening belief in our institutes is a treason to humanity. But as the Lord liveth it can be done. It is a double impiety not to believe it possible. It is a double distrust; distrust of the Holy Ghost and of the true shekinah Man.

Once more it will be objected that a unanimous and formal co-operation of all Christians is unattainable. Certainly it is, and also unnecessary. What is needed is the efficient co-operation of those who agree touching some one thing, not a compulsory co-operation of those who disagree. How splendid in the course of centuries have been the co-operations of science! And yet only those have worked together who could do so in spirit and in truth. So it can be also in the sphere of morals; and so it ought to be. Directly, apathy gives place to intelligent zeal; directly, light is poured in upon the processes of legislation and the aims of bad men; directly, those whose duty it is to be the leaders of public opinion, shake off sloth and cease to fear the face of man, will the tendencies to unity and harmony reveal themselves, in organizing power. "And God said, Let there be light! And there was light." Even Jehovah did not try to turn chaos to cosmos in the dark. And just as he compelled the stubborn chaos to his shaping thought with his undulating splendor, so can the saving energies of Christian men be marshaled to the protection and perfection of society only by a flood of calm and brave intelligence. For, in modern America, as in ancient Athens, government by the emotions will prove at last impossible. We are too ready to trust in spasms of morality, in gusts of public opinion, in outbreaks of moral indignation, in agitation and excitement. But the peace of God is also his power, and the steady and luminous will of a self-conscious and progressive commonwealth is worth a score of revolutions. But the creation of such a steady and luminous will, requires a constant interaction between the official and the unofficial leaders of society. Now the opportunity for such interaction is offered in the growing practice of our legislatures to give a hearing, before the proper committee, to all who are interested in any bill before them. Such an opportunity brings to Christian leaders of opinion not only a privilege but a responsibility. In vain we scold and denounce the legislature, so long as we culpably remain at home, increasing our bank accounts or adding to our little reputations, whilst other men are active and cunning and untiring in shaping the law to do the work of sin. But if we participate in such hearings it must be as wise men and not as children of the dark. We must choose the very ablest we can find to speak for us. We must bring to the discussion of moral problems exact and adequate knowledge; candid and comprehensive study. We must strip our minds of second thoughts and misinformation. We must come with facts, not fancies, with reason, not rhetoric, with persuasive insight, not purblind prejudice, with clear views of man and society and the limits of the law and a forecast of its operations. Then our coming will be in power and in the demonstration of the spirit. I remember listening once to a hearing upon a prison bill of some importance. Quite a number of intelligent gentlemen appeared to urge its passage. Yet a few incisive questions developed this fact that not a man among them had foreseen its practical workings. It was built upon an utter misconception of the existing law, and would if passed have wrought havoc with the penal system of the state. And yet it looked like a simple act to improve the condition of convicted criminals. I choose this instance deliberately, because it is the mildest I can remember of the many known to me of that zeal without knowledge which so often provokes the contempt of practical men! But hard as it is sometimes to kill a bad bill it is far more difficult to pass a good one, for there are so many ways of obstructing the passage and destroying the character of any proposed measure. And it may be safely declared that statutes are hardly ever passed in any legislature upon their intrinsic merits. Either they are log-rolled, or driven through under the whip and spur of the caucus, or engineered by some influential legislator, or forced forward by a strong and well-disciplined lobby, or imperatively demanded by some powerful organization, or an unmistakable public opinion. Now for positive moral legislation we must rely (1) upon influential Christian legislators, (2) upon what I have made bold to call a Christian lobby, and (3) upon the development of an intelligent and courageous public judgment in concrete enactments. For that reason any bill for which it is hoped to procure the support of the Christian community should undergo a thorough examination at the hands of competent and trusted Christian men, and if found satisfactory, openly commended and urged upon the community. I, for one, have no faith in moral legislation by stealth. Bad men can with charters thus procured wreck the fortunes of a city, or with statutes stolen from the people, steal railroads from their stockholders and usurp the machinery of justice to help their work of plunder. But the kingdom of Jesus Christ must grow in the living sunshine; it will never grow in the dark. Not until a statute can be consciously and intelligently placed upon the statute book as the expressed and positive will of the people, does it record that real progress in public opinion from which all efficient law derives its blood and substance. Now, public opinion is of two kinds. It clusters about persons or about principles. Many men will follow a trusted leader with invincible confidence, and as soon as Christians appear with the genius for leadership, thousands will be glad to accept their judgment and to support their plans. But these plans must be simple and definite, not mysteriously complex and elaborately intricate. They must be few and feasible, not multitudinous and millenarian. They must be for America not Laputa; for the nineteenth century, and not for kingdom come. Others, and they are an increasing company, will follow only where principles and facts and logic lead. For these the facts must be furnished, the principles expounded, and the logic be revealed. Then will begin that spontaneous organization of communal intelligence which is the mightiest spectacle with which this little earth ever challenges the glories of the firmament. Then those eternal vitalities of society, those transforming energies with which the Holy Ghost endows the blood of chosen nations will issue from their fountains and expend themselves in nobler political deed and nobler political structure.

A moment ago I mentioned the name of Benjamin Franklin. Let me dose this paper with the name of another son of this old commonwealth, to whom she owes, more than to any other man, her triumph over Hutchinson, and Gage, and King, and Parliament,—the patriot, Samuel Adams. Writing in the Boston *Gazette* of 1772 he concluded:

"Let us converse together upon this most interesting subject and open our minds freely to each other. Let it be the topic of conversation in every social club. Let associations and combinations be everywhere set up to consult and recover our lost rights." In the town records of the city of Boston you may still read how Adams proceeded to take his own advice.

It was moved by Mr. Samuel Adams, "that a committee of correspondence be appointed to consist of twenty-one persons, to state the rights of the colonists and of this Province in particular, as men and Christians, and as subjects; and to communicate and publish the same to the several towns and to the world." All over the state the towns appointed similar committees and in the library of George Bancroft are the stained and faded letters of "those times that tried men's souls." "A foolish scheme," said Hutchinson, "the faction must make themselves ridiculous." But Daniel Leonard judged it better. "I saw the small seed when it was implanted; it was a grain of mustard. I have watched the plant until it has become a great tree."

Brethren, has the spirit of Samuel Adams perished wholly in our free commonwealths? Are there no Christian patriots among us to move and organize committees of correspondence, whereby the earnest Christian men in every state can learn each other's thoughts and feelings? Can we not seek each other out and combine together for a common purpose and for decisive deeds? Can we not learn to differ without acrimony, and to merge all contention in harmonious and fraternal conference? Must we wait until some overmastering peril compels us to unite, or shall we now by an interchange of candid and courageous thought make ready for the crises that are coming? For a "time to try men's souls" is close at hand. And in the crucial hour neither our traditions nor our institutions will save us from destruction. Nay! but our traditions may in that day rise up to mock us for our sloth, our cowardice, our selfish negligence, our lack of civic intelligence and civic earnestness, whilst our tottering institutions to which we flee for refuge, may by their massive grandeur crush us to ruin in their wreck.

REMARKS BY REUEN THOMAS, D. D., OF BOSTON.

MR. PRESIDENT, AND LADIES AND GENTLEMEN: I want only a very few minutes on a question that seems to me to be of very great importance in regard to co-operation in the direction of the administration of law. Two years ago, in Massachusetts, we had almost passed through the Legislature a Sunday bill that, if it had passed, would have been about the worst bill in the United States, except in the state of Louisiana; and the thing was done so gently and so craftily and with so little alteration, apparently, of another bill, that it did not seem at first as though it were worth while paying any attention to it. Our attention was not called to it until it was actually in the Senate-chamber, and then a few of us were asked to consult with various Senators and to inform them of the nature of the bill that they were passing. If that bill had been passed it would have been possible, for instance, for a builder who wanted to build next door to any of our churches on Sunday to have continued the work, and no one could have interfered with him; and that was done by altering one or two words in a certain clause of the bill.

Now, it seems to me that we need to realize that there are institutions belonging to Christianity by which Christianity takes hold of the life of the people, and I think that this Sabbath institution is one of them. I know what people say. They say just what has been said in this address to which we have listened, that we cannot make people moral by act of parliament. But you can make them immoral by legislation. You can place before them, all up and down our streets, saloons to such an extent that there is temptation every step a man takes, and this temptation creates necessarily a great deal of immorality; those who are weak are tempted, and they stumble and eventually fall. And so it is in connection with our Sabbath legislation. We can, I believe, if we can come into unity on some ground that is simply and absolutely humane, produce such an influence upon the minds of all our people in our churches that they shall look more understandingly upon this question of the Lord's day and its great moral benefit to humanity.

Society as a mass consists of men whose time is not their own, —who cannot act with the freedom with which a few men can. There are men in this town, all up and down the city of Boston, who can use their time pretty much as they like; they can go to the office in the morning and go to drive in the afternoon; their time is their own very largely. But there are hundreds and thousands of men who can do nothing of the kind. I have had men come to me and they have said, "Why, really, I am so situated I hardly see my family from the beginning to the end of the week;" and they have told me about being unable to see their children except when they were asleep. Now, I think this Sabbath law, this Sabbath idea, must have in it a strong moral element, and must be really a great moral question, or I cannot understand why the Fourth Commandment came to be put into the middle of the moral law. I know people say we don't want anything of Mosaism in this age of ours. Well, take everything that is strict Mosaism out of the law and then there is left everything to me. There is left a great beneficent law for humanity. And when we read, "The Son of Man is Lord of the Sabbath," we must remember the Son of Man represents to us humanity, and in that expression, "the Son of Man is Lord of the Sabbath," he must necessarily mean that there is something humane which is connected with this Sabbath question; and whatsoever is humane is according to the mind and will of Christ, and that Christ is lord over it.

Now, I think that while a few ministers, like the ministers in Boston and its suburbs, can do but very little upon this question, a great organization like this might form some committee, a committee which could take this thing under deliberation, a committee that represented not the old things, but a committee that represented the thought, the feeling, the action, and the humanity of the nineteenth century, and when this committee got together it could formulate something which could go in the name of the evangelical ministers of the United States to all our Christian people, and thus a beginning could be made of bringing a collective influence upon the minds and hearts of men which cannot be brought in any other way than through an organization like this.

Now, I rejoice in this Evangelical Alliance. I rejoice in everything that brings Christian people together. I think the time has come when men must put their Christianity first, and their denomination afterwards. I think the time has come when, as our colored brother said this morning, the church of Christ must represent union. We have one Christ, and there must in some sort be one church. I do not think any one denomination can represent the whole of the life that is in Christ Jesus, and that is in this vast world of ours, and in this humanity of which we form a part. I see a church now that is oftentimes so divided against itself that men look upon us with suspicion. We want them to look upon us with confidence. But I see another kind of church. I see a church that is moving on and on to larger and broader and fuller and deeper life. I see a church that is as an army. An army has separate regiments. These regiments do not fight each other unless they are in the dark, but sometimes it has happened that in the dark men belonging to the same regiment or belonging to the same army have been fighting one another. But when they are in the light, and seeing each other and recognizing each other according to their true ends and relations, they do not fight each other. I am convinced that the more and more we come into the light of divine truth and the light of the divine life, the closer and closer shall we come together, and then the better work shall we do for the Master in this country and throughout the world.

Now, I want to impress upon our brethren here in the minute or two that remain to me what we are missing to-day by our lack of co-operative unity. We are losing influence every day of our lives, we are losing power, we are losing the ability to present a united front against all these evils to which our attention has been called. Do you not remember the wonderful passage in the New Testament where our Lord prays for his Christian disciples—and in the new version it is very much stronger than in the old, even —"That they may be perfected into one that the world may know that thou has sent me." This is the glorious prayer of our glorious Lord. There is a co-operative unity; that is to say, there is a unity, in which we can co-operate with one another toward producing these great and glorious results that have been brought before our minds. I am quite sure that we shall lose, all the time, power, money, men, influence, character, everything that is valuable, unless we come into a closer co-operative unity than we have ever attained. Now I see the glorious church of our Lord, composed of denominations as an army of regiments, moving together along the same line to assault these various evils that are before us to-day—this great liquor traffic, to assault that, and to declare that these tempting saloons shall not be scattered broadcast all up and down our land; to assault everything that is hindering the development of our life here in this nation. We cannot do it by division; that is absolutely impossible. We can only do it by such a unity as that which we see in Christ Jesus our Lord. Then the church will be different from what she is to-day. Although she now contains the best elements in society, the most intelligent elements and the most benevolent elements, yet she is not to-day what she will be by and by we hope and believe. She is not to-day fair as the moon, bright as the sun, and terrible as an army with banners. It is because I believe that this Evangelical Alliance is moving in that direction, that I would ask all our Christian people to read its productions, to search into that which it has placed before your minds, and to co-operate with it in every possible way towards the bringing of the coming of our Lord and Saviour Jesus Christ into greater dominion and power over this land in which we live.

REMARKS BY REV. S. W. DIKE, LL. D., OF BOSTON.

As I have been sitting here to-day, not thinking of being called upon, I did wish I could say for record in the doings of this Evangelical Alliance one thing that has come out of the little experience I may have had in one direction, and that is, that there is a great deal of light on all these subjects waiting for the Christian people of this country, which they can have for the asking. I do not mean that this asking shall be simple, so simple that it shall not be intelligent, but I do say that there is a great deal of information of the highest importance waiting for the people of this country, that they may have almost for the asking. It has been my fortune to come in contact with many of the admirable statistical departments that we now have in our country, and from my personal knowledge of the gentlemen at the head of these departments, I know that they are ready and anxious to give the information that many desire to obtain, but which is beyond their personal reach. And let me say in regard to a single line of investigation,—one which we have now pursued in such a way that we have a large volume ready for those who ask for it on the statistics of marriage and divorce in this country and Europe—let me say that out of this experience has grown the conviction that if the people, the Christian people, of the United States, will ask unitedly, for a needful thing, not in the interests of any one sect or denomination, that asking will go a great way toward securing the desired thing.

In the second place, we must ask for the facts, the full facts, without regard to what they may prove. So long as we go in the interest of any one pet measure, or any pet form of action in any direction, we shall not secure what we want. But as soon as our legislators and our departments are convinced that the things we want are desirable, that the Christian people of the country want them, though you need not have the expression of large numbers provided they are representative persons, as soon as Congress is convinced that what is wanted will be of general usefulness to the whole country, and that it is sought in the interest of no party and of no particular way of solving the problem that may be before us, we have gone a great way toward securing what we ask. And I know from my own personal knowledge that there is an increasing desire on the part of members of Congress for information. I remember last winter coming in contact with a distinguished member of Congress who asked me to appear before a certain committee upon a subject he knew I was interested in, and concerning which he had introduced a bill. I declined. I said to him, "I don't know enough about that subject to have any wisdom which I wish to give to the committee upon it, though I have given it much attention for several years. This report we are getting is not yet prepared, and we don't know the facts." I do not think that member of Congress pursued that measure. I doubt now if he will. The facts are not as he supposed. He was interested in securing the facts, and he soon found that, perhaps, things were not quite as he supposed them to be. I am not sure but that in regard to a great many things of the highest interest to us as a people in our Christian co-operation, statistics might in time be secured from our statistical bureaus in this state and in the various states. I was surprised to see that, a few years ago, one of the western states, Indiana, if I remember correctly, secured the statistics of its churches just as it did of any other bodies, or any occupation within its bounds. I do not know how far we may go in this direction, but in regard to the matter of temperance and some other subjects, I think if we unite in asking for information that shall be full, that shall be impartial, that shall represent no particular interest, we shall not have to ask a great while before we get the information that we want. And we shall not get that information and study it long before we shall see new lines of action.

CHRISTIAN CO-OPERATION IN RELATION TO THE ENFORCEMENT OF MORAL LEGISLATION.

BY HOWARD CROSBY, D. D., OF NEW YORK.

THE problem of Christian personal responsibility in legislation and government presents features in the United States which it possesses (at least to the same extent) nowhere else. In a despotism like Russia, the Christian life in its consistency may bear its fruits, but any direct influence upon the machinery of government is an impossibility. In most of the kingdoms of Europe, suggestive articles in the press form the only channel of conveying important truth to the minds of those at the helm of affairs, and even then have to be dressed and trimmed so as not to offend rank and power. Republican France has not yet freed itself from this restraint. England dares to speak its mind, but a state church paralyzes the effects of this freedom. Here alone (for Switzerland is too compassed with overbearing neighbors to be an exception) can every Christian soul make its direct power felt on the sinews of government by voice, and vote, and pen, holding back nothing, compromising nothing, fearing nothing. Hence the responsibility of the individual Christian toward the government is greater here than anywhere else. No one can shirk the obligation to act and speak directly for righteous laws and their faithful execution. To leave these matters to others is to neglect both privilege and duty. It is this neglect which throws our political life into the hands of a political oligarchy, with whom ambition takes the place of conviction, and expediency takes the place of principle. The qualified voters of our country who do not vote hold the balance of power, and a nemesis awaits them for not using it. Many others satisfy their conscience by depositing their vote, and do nothing beyond, and this vote is often carelessly cast at the beck of a party. It is the act of a slave and not of a sovereign as it should be. The apathy of Christian men in public affairs is the worst augury for our country's future. Those who have interested themselves in local movements of reform know well how difficult, and almost impossible, it is to awaken an interest in the work on the part of the very men whose better selves approve the undertaking. Their commercial business or their social pre-occupation exclude their sympathy and co-operation, and the few dollars contributed to the enterprise have to be wrung out of them by the importunacy of self-denying workers. These men see the evils and deplore them, and yet they lift not a hand to correct them, and they turn the cold shoulder to those who resolutely undertake to purify the commonwealth. Low-minded and vicious men are in this way left undisturbed in their control of the administration, and the spectacle is presented of a free people enslaving themselves to an unprincipled minority. The apathy that accomplishes this sad result is the child of selfishness and timidity. The selfishness hinders the contribution of either money or time to the public weal, and the timidity shrinks from bold encounter with the brazen-faced demagogues and public plunderers. We need more patriotism and more manliness in our Christian people, if we would drive off the harpies and preserve our land from their filth.

It is a most mistaken notion of Christian parents to bring up their sons to avoid public life, through fear that they may be ruined by it. What sort of faith in God does this policy show? If the duties of citizenship are of God, then, for God's sake, bring up your sons to discharge those duties, and trust in him for their protection. Christianity must be weak, indeed, if it cannot stand the exposure to public duty. It is a lamentable weakness and want of faith, and no piety at all, that is responsible for shutting out the sons of the godly from our primary meetings and from our legislative halls. If Christian parents furnish such a green-house culture for their children, these children will develop a sickly Christianity, unfitted to meet the blasts of the earthly life. We pray for the coming of the Lord's kingdom, and then get a special dispensation to excuse our children from helping its arrival. Our Christianity is not for the individual only, but for society and for the state, and the Christian life is to be positive and effective in all spheres, and any influence withheld in any is disloyalty to Christ. What if activity leads to opposition and calumny and loss? Are we not to deny self for Christ? Is not that one of the Christian's honors? Abstinence from public duty is cowardice, not holiness. The hermit is a sneak. He is practising self-indulgence, which he labels self-denial. Self-denial is in the battle-field, not among the baggage. The men of God should stand in the forefront of our country's politics and shape those politics under the illumination of the Holy Spirit. This does not mean cant or fanaticism. It means wholesome and righteous law, faithful and watchful execution, impartial and unyielding judgment, harmonizing the rights of man with the rights of God. To make politics a cesspool and then to avoid it because it *is* a cesspool is a double crime against our country. Politics in its true meaning is a noble word, but we have degraded it. We at once think, when we pronounce it, of partisan strife and greed for office and mercenary deals, but Christian men should rescue it from this degradation and restore it to its original meaning of active citizenship and discriminating care for the country's highest welfare.

The legislation of the land has as its office to maintain the liberties and safety of persons and property. The moral side of this duty is by far the larger side. The prevention and suppression of crime, as well as its punishment, and the defense of honesty and weakness against chicanery and power is committed to it. In this function it must determine the methods of conducting elections, the modes of buying and selling, the use of franchises, the manner and matter of education, the regulation of public institutions, the treatment of subordinates, the handling of dangerous commodities, and, in short, the management of all activities that may be used, if not carefully ordered, to the injury of the citizen. In all these things the citizen himself is the one ultimately benefited, and it is the citizen who must be attentive to the legislation, and actively promotive of its purity. But on far higher grounds must the Christian citizen act. He has not only his own personal interest at stake, but he is a workman for the kingdom of Christ, and is bound as such to labor for the establishment of righteousness in the land. Being himself, by the very constitution of our polity, a part of the governing power, he is to exert power for the spread of Christian virtues, and the direction of this power otherwise, or the failure to exert it at all is (as we have said before) disloyalty to Christ. Such error or failure reacts upon the whole church, which is enfeebled and corrupted by the timid or apathetic conduct of its own members. We are called upon by

God to go up and possess the land, and we sit down in our tents, content that we have a tabernacle and its service all to ourselves. The missionary spirit that sends forth the messengers of the truth to the farthest limits of the earth should make us equally diligent in molding our own land to the will of God.

And now, if it is asked how these principles may be applied, we venture to give a few practical suggestions regarding Christian co-operation in the moral legislation of our country.

1. First, we affirm that *no Christian*, who faithfully performs his duty to his divine Master, *can be a partisan.* By partisan we mean a man who adheres to his party, right or wrong, who votes indiscriminately for its candidates, good or bad, and then makes himself the slave of a political junta, who by adroit means manage to "run" the party. Such a man is too lazy or preoccupied to care for his country, or he has a childish fear of being called a Mugwump, or some other name that sounds bad. It is these careless or timid souls that are systematically used by the rogues as their permanent capital. A Christian man occupies this position to the antagonism of all that he professes to be in his Christianity, and the searing of his conscience on these points must have a baneful effect on the conscience as a whole. He must step down to a lower plane of Christian life, if the enlightened and operative conscience be the criterion. Consciences are seared with excuses always, and so our partisan Christian has a fine excuse ready. He says, "I know that my party is founded on right principles, and that the country will be vastly benefited by its success, and greatly injured by its defeat. Hence I overlook the little detail of a bad candidate or a bad stroke of policy in the party, in order to the ultimate good." That sounds like good philosophy, and it would be, if there were not a third and better way than the two alternatives suggested by the defense. That third and better way is the correction of one's party, the way of rebuke whenever its leaders, presuming on the sheep-like docility of its members, dare to foist a wicked plank into its platform or a wicked man into its offices. If all Christian men would act thus, the party leaders would soon learn to behave themselves and attempt only what was just and true. The severer the blow to the party in power, when it has acted a wicked part, the better for the country. It is by such chastisements, administered by Christian votes, that we could keep our country under proper

guidance. By such applications to one side and the other we could keep the Ship of State on even keel. Party leaders and party journals will exclaim against any such independent action of votes, and try to show that it would be futile for good, and only hinder progress, but the Christian regards a factor in the matter, which is not recognized by many party leaders and journals, and that is the God who answers prayer and blesses every holy effort. If the Christian people of our land will cut loose from party and do right in the sight of God, touching the government of the country, God will overwhelm with ruin the parties that dare interfere with their holy design. What is needed is an active, practical faith on the part of the children of God.

2. We affirm that *the Church* of Jesus Christ *should directly use the press* for the support of moral legislation. We cannot expect much from the newspapers. They are generally partisan, and very largely far from a Christian standard. The current literature of the magazines and reviews is also in great measure of the earth, earthy. The newspapers and magazines must have a buying constituency, and hence must please the public taste, and the public taste is quite moderate in respect to morals. We cannot, therefore, expect to see much decided reform work done by these instrumentalities. Spurts, as it were, in certain directions of morals, may occur in them, and opposition to gross immoralities, but a high moral system, or a continuous and consistent advocacy of pure moral legislation does not find a place in this class of literature. The prize-fight, the betting on horse-races, the career of a loose actress, the clever action of a railroad manipulator, the colossal wealth of a land-grabber, find respectful and admiring mention in most of these publications, and the immodest aberrations of art are almost always commended. The magazines and reviews are less objectionable than the newspapers, but in these, also, false principles and doubtful morals find a place. The exceptions to this statement are marked and honorable. What we need in our country is a distinctively Christian press, not simply what is called the religious newspaper and the missionary magazine, but a secular press based on sound Christian principle, advocating the highest moral legislation, and free from all partisan connections; a press whose first object is not to make money, but to uphold the nation in truth and right; a press whose motive should be the glory of Christ in the nation; a press which should

every day, with the complete news of the day, furnished so cheaply that the humblest could buy it, furnish also a wholesome moral pabulum for the people to feed on, which would mold their minds according to God's truth and not according to man's falsehood. Such a press would have to be conducted by Christian men who do not look for money returns, but who, with a capital consecrated to Christ, do the work for his glory. And yet it is highly probable that if such a press were established, using all the modern resources for news in every department of life, and so making itself desirable to the whole public, it would soon command a sale that would amply remunerate the proprietors even in a pecuniary point of view. Why is not some of the abundant capital of our wealthy Christians used in this influential way for Christ and his truth? What cannot be done by direct religious teaching, may be done by the inculcation of a high morality in our legislation, and the ideal Christian daily newspaper would do this. The reason why some attempts to establish a Christian daily have failed, is because religious phraseology has been used and an esoteric religion has been spread out on its pages. That is proper enough for godly readers, but the great masses will not touch such a journal. And what we want is a journal that *will* touch *all.* Hence its religious teaching must be through the medium of high moral views regarding subjects of national importance and public interest. Every subject should be discussed not in religious phrase, but from a religious enlightenment. Such a literature would penetrate and bear fruit where Bibles and tracts could never come, and it would tend, forcibly, to make the nation a Christian nation in its method of treating the practical problems of life, while Bibles and tracts and a faithful ministry would continue to do *their* work in the conversion of the individual heart. Our people are a reading people. I remember hearing the venerable Rabbi Lilienthal say that what most astonished him on arriving in America, was to see the hackmen on their carriage-boxes reading the newspapers. He could not believe it possible that that class of men *could* read, or that they *would* read, if they could. He exclaimed, as he became familiar with the sight, "This is indeed the country of the future, where every one, however humble, reads and judges of all that is going on for himself." It is this reading habit that Christians must meet, if they would enforce moral legislation in the land.

3. And now for our third and last suggestion. We affirm that *Christian co-operation in moral legislation must be liberal*, that is, free from any narrow, sectarian taint. The great body of Christians must be united. If they maintain their divisions in their attitude toward public measures, and argue the cause of any from their peculiar views, they only thwart their purpose and render all Christian advocacy odious. The demand of governmental interference for some pet fancy of a religious denomination is wholly contrary to the genius of our institutions, and any movement in that direction should be immediately checked by an indignant community. The object aimed at, and the motives presented, should be such as can be approved by all Christian minds and which are in perfect conformance with the principles of our American system. Let me take an illustration. Christians desire the quiet of the Sabbath as a day of worship. But how far can they seek legislation in respect to this desire ? Can they demand of Congress or of any state legislature a law making the Sabbath as a day of worship obligatory upon citizens ? Certainly not. That would be the practical union of church and state. It would be religious tyranny. The Jew and the Mohammedan and the infidel are not to be disturbed in their perfect liberty to keep or not keep any day holy. We are not a Hebrew commonwealth with a divine revelation ever at hand. We are not a church, but simply a nation, conglomerated from all nationalities and creeds, with individual liberty the corner-stone of the structure. For any church to direct the state would be to repeat the blunders and crimes of the dark ages. All that Christians can ask in the way of legislation in the matter of the Sabbath is provision for quiet worship for those who wish it, and for release from all enforced work on that day by government officials, who regard the day as holy. These two provisions belong to the rights of the individual conscience, which must be respected by a truly free government. The Jew with his Saturday and the Mussulman with his Friday are entitled to the same consideration. As these are few compared with the Christian population of the country, the question has mainly to do, in practice, with the last.

Then, *on secular grounds*, the Christian majority of our country, have a right to demand that the day for resting man from work, which all physiological science declares necessary for health and prosperity, shall be Sunday, coinciding with their sacred day, and on these secular grounds they may demand the prohibition of labor both in private establishments and in governmental offices, and the closing of all places of temptation to disorder on such a day of leisure. This distinction between *the sacred Sabbath*, recognized by the Christian and *the work-free Sunday*, recognized by the nation, must be maintained in all discussions of this live subject. The more we attempt to make Sunday a sacred day to all by legislation, the more determined will be the opposition (and rightfully), and the more we endanger the very just demand for the *work-free Sunday*, on which all citizens can unite without respect to religious views or bias.

This example will illustrate what I mean by saying that Christian co-operation in moral legislation must be liberal. Some people seem to have the idea that whatever their own consciences approve they must force upon everybody else. This is the fertile source of enmities, wars, confusion and moral retrogradation. It is by liberal measures which carefully respect the rights of all, that we may advance the cause of morals. In the advocacy of such liberal measures we may expect to gain the approbation of the average mind, which respects morality if it does not practice it. Fanaticism retards progress. Whatever then is of good in that which fanatics push is only imperiled by their advocacy. A general indignation is aroused which rejects the good with the evil. In all our endeavors for reform, in all our movements for moral legislation we must respect the rights of all, while we educate the public mind in those moral principles which God has framed the human mind to approve when they are made manifest.

CHRISTIAN CO-OPERATION IN THE ENFORCEMENT OF MORAL LEGISLATION, BEING A PLEA FOR THE PATRIOTISM OF PEACE.

By Hon. Walter B. Hill, of Macon, Ga.

From fields white with the regal cotton—the only snow that falls from southern skies—I came hither on yesterday through fields whitening with the frost of a colder clime, but the transition did not seem abrupt—so softened has it been by the warm atmosphere of Christian love that has breathed through this assembly.

Much has been said of late concerning Christian unity; but due insistence has not been given to the truth that co-operation in Christian work will very likely precede any closer agreement in beliefs. Pascal said, "Unity without diversity is tyranny; diversity without unity is confusion." We have been accustomed to charge against Catholicism the tyranny of the former; and to concede, as against Protestantism, the confusion of the latter. It is impossible as yet to define the precise shape in which the golden mean between these two extremes—the unity in diversity—will come; but it is not too much to say that the Evangelical Alliance will be a strongly formative influence tending to this consummation so devoutly to be desired; for the path to the goal of a common faith lies through the gates of united Christian work. Among the branches of co-operative endeavor which the Alliance has proposed none is more important than that which constituted the topic for this hour—"Christian co-operation in the enforcement of moral legislation."

DEFINITION.

The form in which the subject is stated is the work of the committee who arranged the programme. What is meant by "Moral Legislation?" The phrase will provoke in certain quarters an instant challenge—"You cannot make men moral by law." And thus the very existence of moral legislation, or its right to exist, is denied.

The relation of law to morality may be stated in a few propositions.

Moral law as such is not an element of civil law. This will appear by considering three classes of cases:

(*a*) There are certain offenses against morality of which civil law takes no cognizance. This group of cases is illustrated by the moral offenses of avarice and ingratitude.

(*b*) There are certain offenses against the civil law which have no relation to morality—such as the erection of a wooden structure within municipal fire limits.

(*c*) There is a third group of cases in which the moral and civil law unite to condemn an act—such as larceny and gambling. But it is clear that in this class of cases, the ground of the civil prohibition is not the moral element but the evil result to society. These three classes of cases illustrate every possible instance of moral and civil law; and they show clearly that social expediency —not moral quality—is the basis of civil law.

These distinctions would be made clear to the eye by drawing three circles—one representing the domain of morality, one representing the domain of purely social expediency—these circles separate and not touching at any point. A third circle representing the domain of civil law would intersect both the others and cut a large segment out of each but would leave other portions outside its circumference.

In that group of cases in which moral and civil law coincides, the saying that you cannot make men moral by law is both true and false. If it means that moral virtue cannot be compelled, it is self-evidently true. But if it means (as it is intended to mean by those who conjure with it) that morality cannot be promoted by laws which register the public judgment on the side of right, which put evil practices under ban, which make it difficult (if not impossible) to carry them on—it is profoundly false. The laws against murder and theft, and indeed more than one half of every penal code, bear witness to the truth that in the judgment of society men can be made moral by statute. The character and conduct of the individual are strongly influenced by external circumstances, and among these no factor is more potent than the laws under which the individual lives.

The fallacy of the saying will readily appear by reversing it. Who would deny that men could be made immoral by laws—by laws which ignored moral distinctions, set up temptations to evil and make it easy to do wrong?

Hence, moral legislation is that portion of civil law which is coincident with morality; and the enforcement of which is of special concern to Christian citizens because of its incidental effects in the promotion of public morals as well as civic welfare. The most important instances of it for our present discussion are to be found in the legislation against gambling saloons, lotteries, brothels, obscene literature, fraudulent divorce, Sabbath desecration, and the laws prohibiting or restricting the liquor traffic. For purposes of illustration, the latter will be referred to oftenest, because it presents most fully the difficulties of the case.

MACHINERY.

The enforcement of all legislation, including moral, belongs primarily to certain agencies constituted by the law itself. The machinery provided by state government may be roughly classified under four heads: First.—Accusation—including all the means of setting the criminal law in motion, which may be indictment by a grand jury, or a criminal information, or a preliminary charge before a magistrate. Second.—Prosecution—usually provided for by the appointment of a state's attorney or prosecuting officer. Third.—Trial—usually, though not necessarily always, being trial by jury. Fourth.—Punishment—the sentence or penalty being usually determined by the presiding judge. The machinery of municipal administration is not so complicated—the police being usually charged with the duty of detecting, arresting and accusing the offender and the trial before the magistrate being more summary.

The division above made in the different stages of legal enforcement is not offered as scientifically accurate, but it is helpful to our thought, and will enable us to see that if the machinery breaks down at any one of the four points, the result is equally fatal.

Thus, in the preliminary stage, if the grand jurors do not "diligently inquire," and thus obtain information of violated law, or if the officers of the law do not bring before them the evidence of offenses committed, or if some private citizen does not institute a charge by going before the grand jury or before some magistrate, then the criminal law is never put in motion. But this may be done and the stage of prosecution is then reached. At this point, if the prosecuting officer is not in sympathy with the law, he may obstruct it. The statement has gone the rounds of the press unchallenged that in the office of the prosecuting attorney of New York City, there are pigeon-holed more than a thousand cases of violation of the excise laws awaiting a day of judgment, apparently as remote as the *Dies Iræ.* Where the official prosecutor defeats the enforcement of the law, he becomes himself a criminal; and there can be no progress made until the enginery of the penal code is turned against him. This was actually done in one

NOTABLE CASE,

reported in the 112th volume of the United States Supreme Court Reports, p. 201. One Foster, the county attorney of Saline County, Kan., refused to prosecute persons who were guilty of selling intoxicating liquors in violation of the laws of that state. [His defense was that these laws were unconstitutional.] Therefore, the Attorney-General of the state instituted a proceeding against him for misconduct in office. Upon the trial, a verdict was rendered against him, and he was removed from office. He was thus effectually prohibited from assisting his law-breaking friends in the manufacture of the argument that prohibition does not prohibit. He carried the case by writ of error to the Federal Supreme Court, who unanimously sustained the court below. The case is also notable because in delivering the judgment of the bench, Chief-Justice Waite said that the constitutionality of the prohibition laws, which the defendant had refused to enforce, was "no longer an open question in this court."

We come now to the stage of trial. This is the pivotal point—and it is here that the administration of the law is weakest. Lord Brougham said with scarcely any exaggeration, that the whole machinery of government "ended in simply bringing twelve good men into a box." But if they are *not* good men or if they, by reason of environment or popular prejudice are in sympathy with the accused, we all know how hopeless it is to expect a verdict that justifies the honorable derivation of this legal term—a speaking of the truth.

In a case reported from North Carolina, a white citizen, belonging to the dominant party, was indicted for a violation of the election laws. His counsel succeeded in striking from the jury all of the colored jurors except one. In view of the political character of the case, the reason of the objection to the colored jurors is obvious. The evidence of the defendant's guilt was plain enough; and when the jury retired, the eleven white men set to work to devise a scheme by which they could secure a verdict of "Not guilty." They first made an agreement by resolution, that they would elect a foreman, and that he should not vote except in case of a tie. The negro was persuaded to vote for this. They then elected the negro—a venerable, old darky—foreman. Then came the ballot in which there were, of course, eleven votes of "Not guilty." The jury then filed into court and when the judge asked if they had agreed upon a verdict, Uncle Remus announced it by saying, "May it please yer Honor, de jury am gone democratic."

The story, whether veritable or not, may serve to show how law becomes a dead letter in a jury box hostile to its enforcement, the case for the prosecution, however, not often so completely at numerical disadvantage. But the chances for conviction are still no better.

It is a curious anomaly in our system, that laws may be enacted by the will of a majority—a majority of one being sufficient to turn the scale. Yet the enforcement of the law by judicial procedure, is remitted usually to a tribunal upon which the minority is invariably represented (that alone is well enough), and in which any one of that minority has the prerogative of

AN ABSOLUTE VETO.

The truth is that in the administration of the criminal law, the rights of the state are at a ridiculous disproportion to the rights of the accused. Surely, the rights of the "all of us" should be equal to the rights of the "each of us"; and yet the criminal law throws so many safeguards around a defendant, from the beginning to the end of its process, that it appears to proceed upon the principle that it is better that nine hundred and ninety-nine guilty persons should "go unwhipt of justice" than that one innocent man should be condemned. Under the present system which perpetuates, in our day, rules which had their origin and reason in times long past and for which no respectable argument can now be made, and under a system of selecting a jury which goes upon the principle of providing for the survival of the unfittest, the friends of moral legislation have much reason to fear for its enforcement. Hence, there is good ground for preferring that kind of legislation which is preventive rather than punitory, and which the United States Supreme Court upheld as constitutional in the celebrated Mugler cases. Under the statute passed upon in that case, illegal liquor shops could be enjoined and abated as nuisances—the injunction being issued by the judges. Now, the object of legislation against gambling places, "blind-tigers, etc.," is rather to close up and abolish them than to punish those who violate the law. Punishment is only to be desired as a means of breaking up these evil places. Legislation which clothes the officers of the law with power to institute processes of injunction and seizure is far easier to enforce than penal statutes for the violation of which the defendant must be tried by jury. The American judiciary can be trusted to do its duty; but not always the American jury, especially where moral legislation is to be passed upon.

The fourth stage is that of penalty. The law may run the gauntlet of accusation, prosecution and trial, and receive its death-blow here. For unless the sentences imposed, especially where they are fines, are heavy enough to be prohibitory, they amount only to licenses, which the offenders against moral legislation are only too glad to pay out of the profits of their nefarious occupations. Such penalties are permissive, where they are not repressive.

All this leads up to the statement that the enforcement of the law is the business and duty of the officers of the law. They have sworn to do the duty. They are paid to do the business. If private citizens engage in the attempt to enforce the law, they must do so at the loss of their time and attention, in which the public have no interest. They must needs incur the odium of appearing to assume the role of informers or prosecutors. None of these embarrassments surround the officers of the law. Their time, attention and vigilance in enforcing the law are paid for in their salaries. Their oaths of office put their motives above all aspersion. They are pledged by contract and by conscience to use the machinery of the law for its enforcement; and this machinery is in their possession and control for that purpose and no other.

If, now, the officers of the law are in sympathy with moral legislation, there will be, at least relatively, little need for Christian or other co-operation in its enforcement. But, if they are not, the co-operation of private citizens is seriously handicapped. Their efforts to carry the laws into successful execution when the officials are indifferent or hostile is something like the attempt to carry on the business of a great railroad system by public co-operation when all the employees are on a strike. The truth is that in the earnest study I have given to the subject, I have been far more impressed with the (relatively) "how little," rather than the "how much," may be accomplished by Christian citizenship when it has to contend not only against violators of moral legislation (surely that is task enough), but against an indifferent or hostile officialism—against spiritual wickedness in high places.

THE OFFICERS OF THE LAW.

Inasmuch then, as the machinery of the law cannot be successfully employed except by those who are in the custody and control of it, the most obvious truth concerning the topic under discussion—the one truth whose importance overshadows every other—is this: Christian co-operation in the enforcement of moral legislation must first be directed to the work of electing officials who are either in sympathy with such legislation, or of such high character that they can be relied upon to enforce it, irrespective of their personal attitude toward it. If the statement of the subject for this paper involves the assumption that a condition of things is to exist permanently in which officials unfriendly to moral legislation are to be in power, and in which Christian people are to seek to bring to bear influences, or set on foot agencies, designed to force such officials to enforce the law, it is indeed a gloomy outlook. At best, extraneous influences can accomplish so little that the first and chief business of all who desire to see moral legislation enforced, is to see that the execution of that law is committed to its friends and not to its enemies.

Under our system of government by parties, this involves the wider conception of an endeavor on the part of Christian people to bring the party in power into harmony with moral legislation, or else to put into power some party that will be in sympathy with it.

A curious demonstration of the wide gulf between enacted and executed law is found in the history of civil service reform. A public opinion—largely non-partisan—has proved strong enough to put the law on the statute book and into the platforms of both the great parties. But neither had any intention of enforcing it. Both parties use the law for no other purpose than to play the political game of battledoor and shuttlecock, and both taunt each other with the hypocrisy towards it, of which each knows itself as well as its adversary, to be guilty.

For purposes of further illustration, let me say I am a sincere believer in prohibition—defining it as a movement against the public evils of the saloon system. I believe that financially the system imposes great public burdens; that politically its odious domination is the most corrupting and dangerous influence in our national life—holding as it does, a rod of terror over the trembling heads of the politicians in both the great parties; that morally the liquor traffic as commonly carried on, is essentially evil because it thrives on the sins and sorrows and sufferings of our fellow men; that in its excessive expansion, with its tempting allurements, its persecuting opportunity, the social usages it has created, it does not merely minister to, but fosters and propagates and intensifies, propensities to intemperance; that it is the chief support of all the vices found in its constant partnership, and that the prime and imperative duty of our modern Christianity is to slay this Lucifer of the Satanic alliance that is arrayed against it; but believing all this, I yet find it in my heart to say that I sincerely trust that no prohibitory law will ever find a place upon the book of Federal Statutes until put there, not by a Congress frightened into the homage that vice pays to virtue, but by a Congress that believes thoroughly in the legislation; and that it will never be enacted by any Congress until the party in power is thoroughly committed to, and holds itself responsible for, its enforcement.

I can read no truer meaning in the heavy defeats of prohibition in the state elections of 1888 and 1889 than this: that the good hand of Providence is so guiding the great movement for the abolition of the saloon as that it shall not suffer disparagement and betrayal in the hands of pretended, or at best, half-hearted friends, and under the administration of that "cross-eyed statesmanship which has one eye upon the church and the other upon the saloon." The time may seem long, and the friends of prohibition may grow impatient, but better delay than betrayal.

DUTIES OF CHRISTIAN CITIZENSHIP.

The heart of the matter lies back of all that has been said. How is it that officials are in power who dare to nullify the moral legislation that we have, and which would conspire against all other moral legislation that we might secure? The answer is to be found in the most awful fact that threatens our civilization—the greatest peril to our nation's life because it is inclusive of all other perils—that Christian citizenship has abdicated its sovereignty and stands guilty of high treason to the noblest trust that Providence has yet committed to mankind. This portentous fact has been stated from platform and pulpit and press; but no form of appeal has yet proved effective or even inspiring. Is it not because the appeal has been based too largely upon the lower grounds of self-interest? The good citizen knows that the abominable oligarchy which has captured the administration of municipal politics is plundering the treasury—but he knows equally well that in the magnificent opportunities offered by our civilization he can employ in his own business the time that would be required for the duties of citizenship so as to indemnify himself twice over against the amount which mal-administration and public plunder will cost him individually in the shape of taxes.

I would sound the appeal to touch a nobler chord. Standing here on ground consecrated by the blood of the Revolution—remembering the unstinted sacrifice which the preservation of this Union cost the North for its triumph and the South for its defeat—recalling all the valor and devotion of the men that followed Grant and Lee—I would, if there might be given to me the unspeakable privilege of saying one word that would ring throughout this land,—say to my fellow-citizens, "ARISE TO THE PATRIOTISM OF PEACE." Her requisitions are no less sacred or imperative than those of war. Yet the men who, in military defense of our institutions, would count no sacrifice of blood or treasure too great, will, when these same institutions need civic defense at the primary, in the jury-room, or at the ballot-box, play the part of dodgers and cowards. I hope to see the day when an enlightened public opinion shall affix to the shirking of civic duties the same stigma that brands desertion from the field of battle. Then will there gather in this land a mighty cyclone of popular wrath that will unroof every den of corruption, and purify with its cleansing ozone the Augean stables of our politics.

If the sentiment of honor cannot be touched by an appeal to patriotism, the conscience should be aroused by an appeal to duty. In other lands the citizen is not responsible for government; but under our system every citizen is under the moral and religious obligations declared in Scripture as binding upon those bearing rule and having authority. The voter who fails to vote, and fails to exercise all possible influence upon other voters to promote good government is so far forth personally responsible for the demoralization and curse of bad government; for the non-enforcement of moral legislation; for the cynicism and distrust of public virtue; for the object lessons in corruption and vice elevated to official stations; for the deleterious influence of these examples upon the rising generation; for the degraded standard of public opinion; for the lowering of the public conscience; for all the evil done and all the good undone. The conscience that cannot be quickened by these responsibilities is dull indeed. My final word on this weighty topic of Christian citizenship would be this: Take a lesson from the wisdom of the children of this world. The political bosses, the saloon keepers and their natural allies, the criminal classes, and these alone of all the citizens in this republic, exercise to the full measure the power of ballot and influence in behalf of their interest. They will never be driven from power except by a consecration equal to their zeal, a wisdom equal to their craft, and a co-operation equal to their solidity.

But under existing conditions we have and may reasonably expect to have for a time in the near future (How long, O Lord, how long?) an officialism unfriendly to moral legislation.

What may be done under *existing conditions?*

I have heretofore answered—relatively little. By this I mean, little relatively to the much that might be achieved by an alert, vigilant, and sympathetic class of public officers. And yet even under present conditions, much may be accomplished—much relatively to the *nothing* that is done when indifferent or hostile officials are left wholly to their own devices.

If the adjective "Christian" in the statement of the topic, be regarded specifically as a word of limitation, I am personally aware of only one instance in which the churches, as such, have taken any combined action in the matter of enforcing law. That instance, I am happy to say, may be cited from my own city of Macon. The Wednesday evening paper of a certain date contained an article descriptive of flagrant vice at a notorious place tolerated by the city authorities. That evening at the Methodist prayer meeting, the subject of the duties of Christian citizenship was introduced. The prayer meeting took a novel direction.. One brother made a motion for the appointment of a committee to call upon the representatives of all the churches in the city to meet and consider what should be done in view of the lax enforcement of the laws by the city and county officials. The leader of the meeting put the motion and it was unanimously carried. The evangelical churches of the city responded, without exception, to the invitation; and as the result of the conference, a committee was appointed to prepare and publish an appeal to the authorities for a better enforcement of the law. In the document, the ground was distinctly taken that the churches had a right to take action in the premises—that evil places maintained in violation of law were undoing and bringing to naught the work in behalf of religion and morality which the religious societies were undertaking. It is too soon yet to state what the effect of this concerted action on the part of the churches will be. Undoubtedly the agitation quickened the public conscience, and will result at least in an effort on the part of the authorities to show that they do not ignore the wishes of so substantial a portion of the community as its church membership represents. The committee took pains to ask that it should not end here. They said, "What we appeal for is not a spasm of virtue excited by some great public provocation; nor a demonstrative temporary raid to appease the indignation of the public mind; nor for a solitary fine of such exceptional severity as to suggest its hardship when compared with the easy fate of other offenders; but we appeal for such thorough and determined movement on the part of the mayor and police, and such a rigorous imposition of real penalties by the courts as will demonstrate that these evil resorts are not to be tolerated in this community."

LAW AND ORDER LEAGUES.

Although the Law and Order Leagues invite to their membership all good citizens, yet the work of these organizations may fairly be classified as Christian co-operation in the enforcement of moral legislation; for certainly the large majority of those who sustain these leagues are the members of churches. For the information of those who may not be familiar with the plan of these organizations, I will state that communications addressed to Hon. C. C. Bonney, Chicago, the President, or Edwin L. Dudley, Boston, the Secretary, of the national body, will receive prompt attention.

In an address delivered at the sixth annual meeting of the national convention of these leagues, Senator Evarts set forth the object of the movement in these words:

"This business of executing the laws is not a sensational matter; you cannot rely upon the newspapers for the necessary knowledge; you cannot, for the necessary power, rely upon public agitations and upon great movements or great resentments called out by great provocation. Let all these count for what they may and regulate themselves; the business of enforcing the laws is an every day and sober and serious labor of life. The eyes of lawbreakers and of those who meditate evil never sleep nor slumber; the wicked are sordid and cruel of purpose, and private interest keeps active ever their energy against the execution of laws. And no community can willingly spare an organization as noble of purpose as will overmatch this perpetual activity and constant encroachment upon good morals and upon good laws, so constantly operating for evil. It is for that reason that I applaud, and I appeal to every man and woman in this assembly that they should now here applaud, and everywhere and at all times applaud, these men who have associated themselves and have gone soberly, day by day and night by night, to work out the execution of the laws."

In all the reports made at the meeting referred to, the fact was recognized that wherever these leagues had been successful the real work had been done by one man—one man willing not only to accept the office but to be officious, brave enough to face the obloquy and even the personal danger exhibited by his position.

It follows from this description that almost all the co-operation rendered by the members of these leagues is in having their names upon the rolls and in contributing the funds necessary to keep the one man at work. This reverses the old adage that "one man is no man"; and yet only partially so, for the one man goes out into the community armed with far greater power than if he acted upon his personal responsibility only.

Christian citizens are not apt to possess the knowledge of the violation of moral laws; they may have excellent grounds for the belief that such laws are being disregarded, and the fact may be indisputable, but the proof of it does not generally come before the eyes of Christian people. Even in those cases where such proof accidentally comes to their knowledge, they are not likely to be willing to incur the loss of time and the endless annoyance of instituting and following up a prosecution. The work therefore cannot be successfully done, unless committed in a business way to some man who will make a business of it.

In the storm and stress of social agitations that are pending, the American people will need to appeal to the sentiment of reverence for law. But law unenforced is not worthy of reverence; and those who defy moral legislation are guilty not merely of the specific offense thus committed, but of the larger crime against social order. Upon the simple principle of the supremacy of law all good citizens can unite. This principle might well be incorporated among the declared objects of the local branches of the Evangelical Alliance; and their co-operation may hasten the realization of the poet's vision,—the coming of a day when

> "Sovereign Law, the States' collected will,
> Sits empress, crowning good, repressing ill."

THE NEED OF PERMEATING OUR DEVELOPING CIVILIZATION WITH THE SPIRIT OF CHRIST.

By L. T. Chamberlain, D. D., of Brooklyn.

Civilization is the sum-total of human progress. As applied to a people, it is that humane result to which each kindred effect contributes, that civic outcome in which each minor element has constituent place. In its great consummation, even wealth, science, letters, art, government, morals, are but factors and forces.

Yet we shall miss the true meaning and measure, if we think of civilization as wholly impersonal, a lifeless product which the ages have accumulated, and to which we have made the latest contribution. Civilization has no existence apart from the bodies and souls of men. The instruments of civilization may be garnered in literatures, philosophies, inventions; the lessons of civil wisdom may be taught by the examples of which history keeps the record; but civilization itself inheres in the living, accountable person. It is the civilized individual, the civilized many. In personality itself the essential result must ever be found.

And this I the more urge, because, on the one hand, it affords us the true standard of judgment. Undoubtedly, one error of our habitual estimates comes from our tendency to be unduly impressed by the richness and radiance of an elaborate social order. We lose ourselves in the maze of the things which are seen. Half unconsciously, we are captured by the resound and tumult, until we seem to ourselves to be part of the revolving, glittering mechanism. Political power, applied science, traffic, the facilities of intercourse and transportation, the progress of art, the triumphs of architecture, the fine linen, the sumptuous fare, these are the results on which we are felicitated, and on which we felicitate ourselves. But the truth that civilization means civilized persons; the truth that the essence, and therefore the test, is an enriched, ennobled personality,—discloses our current mistake, and challenges us to the exercise of our recovered saneness and freedom.

Do you wish to know how civilized this nation is to-day? Take, then, a new census in which, in very truth, one counts one! Inquire how it fares with the units of the great social aggregate. Ask whether in each soul the original, divine likeness is nobly manifest. Take evidence as to the uplifting of individual thought and desire and choice. See if, in every instance, manhood is true to itself, and womanhood preserves its glory, and childhood walks safely in beauty and joy. As with swift prevision you make such estimate, what is your conclusion? How many have we, whom intemperance is crushing into the mire, the red ooze, of its woe? How many is licentiousness blasting with moral and physical ruin? How many have sold themselves in the shambles of greed, making merchandise of life and honor? How many, by turning citizenship into a means of personal, party preferment, are betraying the state to its foes? How many are pampering themselves in the Sybarite's ease, "wallowing in the lily-beds," when they should be disciplining themselves into *verve* and sinew, and bearing their valiant part in the great common struggle? How many are grinding in the prison-house of labor, with wages held back by fraud? How many are crouching in the gloom of ignorance, insensate to the higher life, or coveting it with only despairing desire? How many, despite our boasted advance, are bruised and helpless, with none to pity them, none to save? In your inquisition, look afar, nor omit to cast discerning glance on your own immediate vicinage. The sight were enough to sober the most sanguine, and solemnize the most boastful. It were enough to make the proudest put on sackcloth, and the vainest sit down as in ashes and tears. Do not misunderstand me. This is not the word of reckless lament. It is not the vision of eyes half shut to the streaming light. I am only, in due, fair faithfulness, reminding you of things in which, we ourselves being judges, there is sore lack. I am appealing from Philip somewhat beside himself with the heavy wine of physical, material progress, to Philip seeing with anointed sight, and pronouncing judgment in accordance with truth. I am confident that you assent, when I re-affirm that civilization means civilized persons, and that it includes each individual as the firmament includes each star. By that standard civilization itself is to be judged!

And still I press the thought, because, on the other hand, it shows us that in the realm of civilization—the realm, that is, not of mechanism and motions, but of living bodies and immortal souls—the controlling forces are mental, spiritual. Even where the social, national, fabric seems most mechanical, the power of ideas, of the ideal, is really present. Of this, the material world itself gives analogue and confirmation. Take the so-called "laws of matter." What, in the last analysis, are they? What, after all, is gravitation? Does some one say, "It is the law of attraction between bodies, varying directly as the mass, and inversely as the square of the distance?" But what occasions, causes, the invariable sequence, and thus the law itself? Evidently, the final reply is not reached, until thought, spirit, is assigned as the fundamental force. Beyond peradventure, that gravitating might which holds all things in its leash, floating the dust-atoms of earth, binding Orion's bands, disposing the nebulæ which fleck creation's farthest bounds, is not otherwise than of the mind. It is thought energized by will. It is the idea made efficient by the sovereign choice. In the view which pierces to creation's center, there are no second causes. It is the One Cause, intelligent, self-existent, free. The divine is the source of the dynamic! Demonstrable is it, in the court of higher reason, that should the upholding ideal be changed, the solid globe would change accordingly; that should the ideal be withdrawn, the material universe would return to the nothingness from which it once was called! And this the more assures us, that when we regard civilization as under the sway of mental, spiritual force, we are not sanctioning the improbable, we are not giving credence to the wholly exceptional. Moreover, when we turn to history where cause and effect, as touching humanity, are best discerned; where

> "Is plainest taught and easiest learnt,
> What makes a nation blest and keeps it so;
> What ruins kingdoms and lays cities flat;"

we find our conclusion graven there as with an iron pen and a diamond's point. Take the tidal movements of the race. In each instance, it was mental, spiritual force which gave those tides their initial impulse. In each instance, it was mental, spiritual attraction which rocked those tides to their final flow and counter-flow. The force may have been evil; the attraction may have been baleful; yet the power was from the unseen realm. Take the wars of conquest, from eldest Chaldean and Egyptian down to modern Teuton and Slav, and the motive was ever in the soul. The passion was the passion of the inner nature. The fires that burned were kindled in the personal depths. The ambition, the wrath, found nursing in the individual heart, and thence rose to the blighting, blasting dominion. The call which swept all Europe eastward in wild, wasteful crusade, was not simply the call of the hermit. It was the call of the conviction which ruled hermit and people alike, and made them its willing martyrs. Take the fortunes of governments, of nations, within their own borders. The causes of both growth and decay have been prevailingly intellectual, ethical. Thus, in its early days, the Roman life was comparatively sound at heart. It was largely sweet and virile. In point of character it had elements of genuine worth, and those elements held great control. But when virtue went, security, safety, went also. At provocation of folly and crime combined, Vengeance bound blades of whetted steel to his chariot's axle, and drove in pitiless fury through the land. Similarly, when France was Paris, and Paris was the Eden of the pleasure-seekers of every land,—fickle, voluptuous, cruel; brilliant above with the brilliancy of joy and wit and wisdom, but black beneath with the blackness of vice and shame,—then came the Revolution, and the "Reign of Terror" told the world once more that material things were but the trappings and the mask.

He, accordingly, is blind to the reality, who thinks that now-a-days social, political dominion is something apart from ideas and convictions. In soberest, most literal, most absolute fact, the primacy is not with real estate, or stocks, or mines, or manufactures, or gold. It is not in the outward organizations of parties, nor the formal hierarchies of the Church. No! Thought and principle have decisive power. Conscience is stronger than craft. In mind, in character, are the issues of weal or woe. Therein is the source of even worldly life and death!

And now, having recognized the veritable relation of the seen and the unseen, how manifest does it become that what is needed is the spirit of Christ permeating our developing civilization! In the inevitable resting of the material on the spiritual, how plainly necessary that the Christian elements should be at the foundation and center!

Mr. President, with you, with all, I am thankful that our civilization is still in the formative period, that our apocalypse is not over, that we not yet are those

> " who 'gin to be aweary o' the sun."

I love to think that the Odyssey of our adventures is not yet closed, that the Iliad of our battles is not yet complete. I delight in the record which shows that our progress is with increasing, though varying power, with augmenting, though changeful, splendor. It is for us, accordingly, to be elate as well as anxious, gratitude inspiring prayer, memory confirming hope. None the less, however,—rather, all the more,—we are to see and appreciate the perils, we are to consider the enormous dangers.

Look, for example, at our immigration,—the coming hither of the people of every race and clime. History has not the counterpart. It is like the drifting of the stars toward their cosmic center. Literally beleaguered on the east and the west! Aforetime, incoming ships laden to the water's edge with eager, throbbing life,—but driven of the wind; now, the engine's mightier power supplanting wind. Sailing hulks exchanged for those modern steamers which are like floating islands in vastness, and like the car of Indra in speed; and still both deck and hold crowded with the migrating hosts. We wake and sleep, day succeeds night, the seasons roll, but the myriads of population move unceasingly to our shores. If you lay your ear to the sound-conveying earth, you can hear the thunder of their landing tread. If you hearken, you detect the tumult of their speech, as though the air were echoing again the confusion of Babel's tongues. They come,—Irish, English, Scotch, Scandinavian, German, Italian, Bohemian, Polish, Russian,—bringing with them ignorance and intelligence, vice and virtue, atheism and belief, idolatry and true worship, hatred of liberty under law and soundest citizen devotion. Such is the perilous heterogeneity, out of which is to come our future civilization. Let now the spirit of Christ be applied to that tremendous issue. What then? Why, then each such immigrant, thus landing, would be provided at once with the safeguards of law and greeted with the ministries of kindness. Sound information would be imparted to the ignorant, holy inspiration to the vicious, and in the fostering of individual manhood the basis of good citizenship would be securely laid! But is it needful that the motive for such things should be a Christian motive? I answer, Yes. There is nothing, save the faith that for each soul Christ died, which can invest the low and evil with sufficient attractiveness. The humanitarian will grow weary. The social economist will despair. It is only the Christ in his disciples, which will forever discern and honor the Christ in even the hideous and depraved.

Look again at the material resources of the land which thus attracts the peoples of the earth. A territorial base, a fertile area, the broadest ever apportioned to any nation. The great empires of antiquity less than our single states, the kingdoms of ancient days no more than the fringe of our "field of cloth of gold." Beneath our fertile expanse, a mineral wealth which dwarfs the treasures "of Ormus or of Ind." Illuminating streams rising for us from the deeper depths,—the word of old fulfilled, "Out of the earth cometh bread, and under it is turned up as it were fire." The very ground burdened with railway traffic, the very air vexed with telegraphic, telephonic tremors. Inventions deafening us with the roar of manufactures. Even primeval rivers shuddering as in forecast of their servile doom, primeval forests hushing themselves as in dread of the destroyer's approach. In view of the fundamental relations which a few moments ago we considered, we must admit that there is danger in such actual and potential riches. Sixty thousand millions of assessed wealth already; an annual increase of not less than two thousand millions;—in that regard, without rival among the nations! But put into that mass the leaven of the spirit of Christ, and the danger is turned to safety, to holy peace. For, the spirit of Christ is the very spirit which sets the perishable in its true relation to the eternal. It reminds affluence that "Power to do good is the true and lawful end of aspiring." It gently forces the contrast in which it is seen, how much "better is the little which a righteous man hath, than the riches of many wicked." In its view, Dives is as improvident as he is cruel. It is the spirit of ministering, rather than of being ministered unto. It would make material advancement the willing handmaid of spiritual progress. It would turn gold into opportunity for rendering aid, and the applications of physical power into means of mankind's uplifting.

Look, yet again, at the intellectual side of our civilized attainment,—the mental ferment, the zest of speculative thought, the boldness of philosophical investigation. As for literature, it is added to and multiplied, until its pages are more than the

> "——autumnal leaves that strew the brooks
> In Vallombrosa, where the Etrurian shades
> High over-arched imbower."

The forces of both good and evil find their *avant courier* in the printed message. With weapons "edged as from elemental fire" they assail the reading world. Into holiest realms of discovery, minds dauntless and often irreverent are entering. In the open arena all themes are discussed. At the tribunal of human judgment all issues are tried. There is no scientific problem, but Science says, "I will some day solve it." There is no most sacred mystery, but Reason says, "I will unfold it to whoso cares to know." Under the stimulus of free thought, all kinds of intellectual energy are roused, as under the summer's sun all kinds of growth spring forth for bloom and fruitage. Surely, he must be either fool or madman who does not, betimes, tremble at the sight! But permeate all this with the Christian spirit, and what have we? Thought enslaved, speculation in chains, discovery condemned? Does the triumph of the Christian plan mean literature emasculated, pure science vilified, the understanding flouted, reason dethroned? Oh, no! Full noon will come for intellect as well as heart, when the Christian conception gets due revealing and acceptance. Out of the region of mirage, of deceit, the mind will rise, and its final view will be as when, from sunlit mountain-tops, the young-eyed traveler looks forth. Let literature be wholly Christianized, and then will dawn its true golden age, wit and learning in alliance with purity, fancy and fiction wedded to light, with whatever that law condemns, consigned to the cess-pool or the flames! The veritable millennium of art as well. What is now aimlessly fantastic and grossly sensuous, ennobled into splendid grace. Artistic realism reflecting eternal verities, artistic imagination beholding the angel in the sun! Nor otherwise with the search for knowledge,—its duty sanctioned with sublimest sanction, its privilege clothed with matchless charm. All nature reverenced as the record of infinite wisdom, each onward step of science an unfolding of the perfect plan. Even faiths and philosophies essentially harmonized at last, as primal colors blend in the gorgeous bow, or the full octave's notes unite in the anthem's rich acclaim! Truth building in our midst,

> " ——that tower of strength
> Which stands four-square to all the winds that blow."

Look, yet once more, at still other of society's conditions, —our rivalries so fierce, our antagonisms so merciless. At present, we gain comparative immunity, by reason of the vastness of our interspaces, the multiplicity of our avenues to occupation and reward. Our social crises seem to pass, as do explosions which take place in open air. Fortunately for us, the inevitable limitations have not been reached. Yet even now the scene is far from wholly welcome. Despite the ameliorations which experience brings, the readjustments which philanthrophy secures, there are evils, perils, which make increase as they go. The spread of knowledge, with its creation of desires, largely outruns the supply of those desires. The commonalty, no less than the favored few, having more and more, crave twice and thrice as much again. In the alchemy of social life, the sense of deprivation transmutes itself into the sense of injustice. There is an arraying of class against class, interest against interest, which bodes no good. The city problem becomes each day more urgent. Under the terms of our industrial civilization, the great centers of population ceaselessly swell their numbers and crowd their areas. While London is content to put 170,000 souls and bodies into one square mile of lodgings, New York, with her tenement-piles, puts 290,000 within the same area. The emergency which arises from our immigrants gathering themselves into distinct communities,—blocks and wards in our cities, villages and sections on the frontier,—gains seriousness with each twelve-month. The hazards of illiteracy become more appalling, as political issues take on wider range. Divorces, reaching the monstrous figure of 329,000, from 1867 to 1886 inclusive, strike at the very life of our life. Roman catholicism, speaking fair words of patriotic fealty, still owes allegiance to the Roman power, and assails our public schools. In short, along many a line there is a sharper and sharper stress. Our social bonds quiver in the tension, as the cable quivers in the strain of the tempest.

What, now, is the remedial agent? What is requisite, in order that the discords may be stayed, the stress lightened, the conflicts adjusted, the wounds healed? What will turn the surging, the seething, into blessed tides? What will re-enforce the vital power, and thus the health and harmony of the whole body's action? There is but one answer. The teaching of Christ,—the fatherhood of God, the brotherhood of man, a redemption for the penitently trustful,—is the solution of every social problem. The spirit of Christ,—the spirit of purity and love,—is the panacea for every social ill. That teaching, that spirit, would bring each individual "to the stature of a perfect man." They would inspire intelligence and integrity in every soul. They would usher in the reign of entire good will. In the day of their prevailing, the vision of prophecy would be realized,—every one faithful, officers peace, exactors righteousness, walls salvation, gates praise, nothing to hurt or destroy in all God's holy mountain! Nor is it possible for the complete well-being to come by any other means. Anything else is daubing with untempered mortar. It is crying Peace, when there is no peace.

Does some one think that in claiming for Christian forces such absolute pre-eminence, the due bounds are over-passed? Recall then, the previously admitted fact respecting the very foundation of civilized well-being,—even material results resting ever on mental, moral basis! In the light of that fact, re-estimate Christianity itself. See if it be not the embodiment of profoundest thought, the incarnation of soundest morality, the inspiring source, *fons et origo*, of holy, spiritual power. Has the gospel a counterpart? Is it merely one among many, the first among equals? But, by as much as Christianity transcends all other systems of thought, all other disclosures of truth, all other modes of faith, by so much does it appear that in it alone is the saving might. It is truest individualism and truest socialism, all in one. Believe it, applied Christianity, the spirit of Christ in actual life, is the article not only of a standing or falling church, but of a standing or falling civilization as well!

And this, yet the more manifestly, for the reason that the spirit of Christ is itself more than an impersonal force,—more than a sentiment or a principle, more even than sentiment and principle combined. It is the spirit of an almighty One who lives and reigns! Forgive me that I have so long delayed the recognition. Surely, from this mount of vision we behold more than "a stream of tendency," however full and strong; more than "a body of truth," however majestic and fair. Christ did not come to die and be no more! The lips that spake as never man spake, were not sealed forever in the grave's dark silence. He whose mission it was to bear witness to the truth, left not that truth to make its way alone. His personal right, his personal kingship, he never laid aside. I know they smote him once. They nailed him to the cross. In tearful despair, his few friends entombed the marred and mangled form. But on the third day the dead arose! He ascended on high. He led captivity captive. Up through adoring ranks of saints and angels; through worshiping myriads of cherubim and seraphim; through welcoming orders of principalities and powers; through bending heaven of heavens; he went to his recovered seat at the Father's right hand. Thence he shall come to judge the quick and the dead. He is already on the judgment-seat! He it was who, of old, took guilty nations in his righteous grasp, and brake them as a potter's vessel. Even then, at his command, rolled retribution's "live, leaping thunders." You remember how an impious, carousing king, in the pride of the world's most wondrous kingdom, repelled the suggestion that there was One higher than he; and how the hand that was afterward meekly offered to the nail-thrust, wrote on the palace-wall, in instant, flaming token, the word of irrevocable doom. You remember how, in later times, as if Belshazzar's fate had passed from mind, the Grand Monarch, "sitting in the seat of Charlemagne, the church kneeling at his feet and the army in his right hand," made boast, "I am the state;" and how, thereupon, he whose inspiration had caused it to be written, "For the oppression of the poor, for the sighing of the needy, I will now arise," summoned the forces which smote that throne, as the whirlwind smites withered leaves.

Brethren, fellow-citizens, Christ has not surrendered his scepter! The harmony, the progress of all civilized development is still in him. For the saving of nations, as of individuals, there is but one name under heaven, given among men. Again and again in our own national experience, have we realized that to God belongs the power. The Persians have the proverb, that when the wronged orphan weeps, the throne of God rocks from side to side! The Master himself has said, "Take heed that ye despise not one of these." "In righteousness doth he judge and make war." So long, therefore, as by the wayside of our imperial civilization, the plundered and wounded lie helpless; so long as in the midst of our vaunted culture, innocence suffers and righteousness fails; we shall do well to give ourselves to repentant reformation. Be assured, the government "of the people, by the people, for the people," which is not also a government of, and by, and for, the Christ, shall sooner or later perish. We may dwell, for the time, in the height of our chosen hill; we may bide in the cleft of our coveted rock; we may make our nest among the stars; yet from even thence shall He whose name is above every name, bring us down, if we serve not him and his cause. Breaking not the bruised reed of pure intent, quenching not the smoking flax of humblest effort, he will assuredly bring forth judgment unto victory.

Standing on this historic ground, I am cheered by the remembrance that when civilization first touched these shores, laying here the corner-stone of our civic greatness, the dedication was to Christ and Humanity,—"*Pro Christo et Humanitate.*" It is for us in Christian co-operation, in loving, pledged alliance, to do well our duty, that so the holy presage may not fail. They tell us that in the great Mohammedan mosque of Damascus, on the lintel-beam of an ancient portal, in dimmed letters of Greek, is the inscription, "Thy kingdom, O Christ, is the kingdom of the ages, and thy dominion is throughout all generations." For more than a thousand years, the followers of the false prophet have passed beneath that word, carved there when the mosque was a Christian church. The while they have dreamed of world-wide conquest. Their dream shall be forever vain. The lines of that trustful inscription shall not wholly fade, until Crescent yields to Cross, and Christ is all in all!

God grant that when the final day shall come, that illustrious day of which inspiration tells, our American civilization may still abide, permeated indeed by the spirit of Christ, beautiful in its ministrations to the least of the little ones, strong in its open fealty to the claims of truth and right.

CHRISTIANITY AND THE STATE.

By David H. Greer, D. D., of New York.

My subject this evening is the relation of Christianity, or the Christian church as the outward and visible expression of Christianity, to civil society and political life, or the state. It is an old subject, and has often been discussed, and yet just now it is coming again conspicuously to the front and starting some questions, particularly in this country, which are, both to the religious and political economist, of a grave and embarrassing character. In order to discuss it intelligently, it is necessary to consider first what is meant by "the state."

There are two theories of the state into which all others may be resolved: one is known as the "divine right" theory; the other is known as the "social compact" theory. The former declares that government, as such, whether monarchical or republican in form, is a divine institution deriving its authority directly from God. The latter declares that government is simply a voluntary association for certain temporal ends, deriving its authority from the consent of the people who constitute the association. It is evident, therefore, that the relation which the Christian church ought to sustain to the state, will depend on the credence which is given to one or the other of these two views of the state. If the state be regarded as a voluntary association merely for certain political ends, deriving its authority from the people, and not as a divine institution, except in that general sense in which all voluntary associations for useful and beneficent ends are divine institutions, as the Boston Public Library and the Boston Art Club are divine institutions, then the state, as such, has no necessary or formal connection with religion, and religion has none with the state, as it has no formal connection with the Public Library and the Art Club.

If, however, the state be regarded as a divine institution in the same sense that the Christian religion is a divine institution, then of course the state must have some kind of connection with religion or the church; for there cannot be two institutions existing side by side in the same society, having pretty much the same constituency and both claiming to rest in an especial sense upon divine authority, without an attempted adjustment of their respective claims. Now it is this latter theory of the state, as a divine institution and not as a voluntary association, that has been until recent years the prevalent theory in Christendom, and hence we find that the history of Christendom is to a great extent the history of a conflict between these two rival institutions, the church and state, in which conflict we sometimes see the church asserting its pre-eminence over the state, and then again the state asserting its pre-eminence over the church. From the time of Constantine down to the disruption of the Roman Empire, the state had for the most part the pre-eminence over the church. During the Middle Ages, as they are popularly called, the church had for the most part the pre-eminence over the state. From the time of Henry VIII. down to the time of the accession of William and Mary, the state had, in England, at least, the pre-eminence over the church; and yet once again was this relation disturbed, and in the year 1631 it was enacted by the Puritans, who had come here from the mother country, "that no man for the time to come should be admitted to the freedom of the body politic except such as were members of some of the churches within the limits of the same," and so for a little while on these American shores, the church had the pre-eminence over the state, as it had in Europe during the Middle Ages, except that the church in this case was the Puritan church, the church of the "saints," of "all the chosen people in covenant relation with God," and not the Roman Catholic church.

And so throughout the whole history of Christendom, from the time of Constantine down almost to the time of the American Revolution, we find the church and the state as two rival institutions, contending with each other for the pre-eminence. When the religious feeling was stronger than the political feeling, the church had the pre-eminence over the state. When the political feeling was stronger than the religious, the state had the pre-eminence over the church.

Just before the birth, however, of the American nation, a new theory of the state was coming into existence. Influences were at work, both of a theoretical and practical character, in Europe and in America, in England, old and new, in France and in Virginia, which were disposing men to look upon civil government not as an institution established directly by, and deriving its authority from God, but as a voluntary association merely for certain temporal ends, deriving its authority from the consent of the government, as it is expressed in our declaration of rights. And it was upon this rock, this theory of the state, not upon the Puritan theocracy, nor upon the English Cæsaropapacy, but upon the state as a social compact, as a free and voluntary association for certain temporal ends, with which the Christian religion as such, nor any other religion had any organic or formal connection, that this American nation was builded. And so for the first time in the history of Christendom since the days of Constantine, has the true and Christian theory of the state, the theory promulgated eighteen hundred years ago by Jesus Christ himself, come out with full, bold and concrete expression upon these American shores; and here we have the spectacle which is exhibited nowhere else of a perfectly free church in a perfectly free state. This, then, being the relation between the Christian church and civil society in America, it is evident that the problems which we have to solve are of a different character from those which are coming up for solution to-day in the other and older countries of Christendom, and that we in this country are facing an entirely new and different situation. Let us glance at the nature of that situation. Take for instance the subject of education. As citizens of the state, as members of the body politic, we believe it to be of the first importance to the well-being of the state, that the youth of the country should be educated, and in this way qualified for the duties of citizenship; and in order that this may be done in a comprehensive manner, in order that the children of the poor may be educated as well as the children of the rich, we believe it necessary that the state itself should to some extent give that education, and should have a free school system. As members, however, of the Christian church, as citizens of the Christian commonwealth, we believe that no education is complete, aye, more, that no education is safe, without religious nurture; unless the moral nature be educated as well as the intellectual, the heart as well as the brain. Mental training by itself will not make men honest, will not make them truthful, will not make them pure. Purity, honesty, truthfulness, these are moral qualities, and must be educed by moral processes. But moral processes, in order to be efficient, must be associated with religious processes, for morality rests on religion, that is, it rests on God. God is the ground of all moral obligation, and if it rest on God, then of course it must rest on God as revealed in Jesus Christ, for there is no other. No system of education, therefore, is complete unless it teach morality; and if it teach morality, it must teach religion; and if it teach religion, it must teach the Christian religion. This, at least, is what we Christian people believe, and hence we believe that no education of the young is a safe and sufficient education unless it be associated with that nurture which the Christian religion supplies. But just here is the difficulty. The state in this country cannot give that religious nurture. It has no right to give it; it does not fall within its scope to give it; and although it is of the first importance that it should be given, it is also of the first importance that the state should be confined to that purpose for which the state in this country exists, and which is not religious. Things which are different, and which are intended to do different kinds of work should be kept apart; and if they are not kept apart, the work which each is intended to do will be the more poorly done. An academy of painting, to take Macaulay's illustrations, which should also be a bank, would in all probability exhibit very bad pictures and discount very bad bills. A gas company which should also be an infant school would, in all probability, light the streets ill and teach the children ill; and a blade which should be designed to serve the double purpose of a carving knife and a razor would not carve so well as a carving knife, nor shave so well as a razor. Now, the state, in this country, is something apart from the church, that is the theory of the state upon which this country is builded. And yet while admitting that as a theory there are some persons in our midst who apparently are not prepared to accept the logical and the practical consequence of it; who because they have such a high appreciation of the importance of Christian nurture as an element of education, are disposed to insist that the state should in some way, and to some extent associate that nurture with its system of education, and introduce the teaching of the Christian religion into the public schools. But if that should be done, the state in this country would be going beyond the purpose for which in this country it exists. The theory of the American state would be vitiated, and the result would be a lapse into that old relation of an organic union between the church and state, in which either the church as the ascendant power would dictate to the state, or the state as the ascendant power would dictate to the church, what particular form of religion should be introduced into the public schools, and that, I think, would be a greater calamity in its ultimate results than to exclude religion from the public schools. But may not even the Bible be introduced into the public schools? That is not a sectarian book; that is not a book that belongs exclusively to any one form of the Christian religion; why, then may not the Bible be introduced into the schools? Must they be so strictly non-religious in character that we cannot have even the reading of the Bible in them? Well, so far as the mere reading of a few verses from the Bible, day by day is concerned, it will be generally admitted, I presume, that there is not much in that of a positively religious character to which any one could reasonably take exception. And hence it is that this modicum of religion in our public schools has been pretty generally acquiesced in, simply because it does not amount to much. But if it did amount to much, or should be thought to amount to much, and the people should for any reason make a religious question of it, then I think the state, to be consistent with itself, would have to discontinue, as in some instances it has, even the reading of the Bible in the public schools; otherwise we should have a union of church and state again, and the state would have to determine what Bible should be read, the Roman Catholic Bible with the Apocrypha, or the Protestant Bible without it; the Douay version, or the King James version, or the Westminster version; the Bible which says "*repent*," or the Bible which says "*do penance;*" the Bible which says "*baptize*," or the Bible which says "*immerse*." The state would have to determine what Bible should be read, and the door would thus be opened to some ascendant religious body to make the state, in this respect and to this extent, of its own ecclesiastical complexion. And something like this is being attempted now. Encyclical letters were issued not long ago from the Vatican which have been interpreted to mean, that the members of the Roman Catholic church in this country, instead of standing apart from, and having nothing to do with the public schools, should try either to control these schools and change their present character by putting Roman Catholics upon the school committees, and thus establish gradually a dominant influence there; or, failing in that, to secure a division of the school fund and its partial diversion to a support of the parochial schools. And this in some of our greater cities, where our Roman Catholic fellow-citizens constitute a large and increasing proportion of the electors, may be sooner or later done, unless we can succeed in maintaining, consistently, and all around, both on the Protestant and as well as on the Roman Catholic side, that American theory of the state which regards it as a voluntary association simply for certain temporal ends, and which as such has no formal connection with religion. If in reply to this it should be said that the public schools of America would thus become utterly godless schools, my rejoinder would be that the charge is rhetorical and sentimental and seems worse than it is. It might be made against the commercial colleges which give instruction in penmanship and book-keeping, or the mechanical institutes which give instruction in modeling and free-hand drawing, or the art academies which give instruction in painting. No one thinks of calling these associations godless, because their tuition and training are confined to the immediate purposes for which they respectively exist. It is not their business to teach religion and therefore they do not teach it, and are not expected to teach it. So with the public schools; their business is to give a certain amount of secular education. How far they should go along that secular line is perhaps an open question; but that at least is the line upon which they should move, or the object at which they should aim. That that is not a complete education every Christian man, of course, would earnestly maintain. But it is not the business of the public schools to give a complete education; their work is limited and partial, and their deficiencies must be supplied in other ways and by other means. What those means are, I shall have occasion to refer to later on. My point just now is this: that the public schools of this country being the creations of the state, which is itself secular, must be of a secular character, and that this secular character must not be tampered with or encroached upon by any religious body, Catholic or Protestant, on any ground or pretext whatsoever. They are for all creeds and for no creed, for Catholic, Protestant and Agnostic. They are for all nationalities, native-born and foreign, for the Irish, German, and Italian, as well as for the American child, and this impartial, secular and comprehensive character of the public schools is the only one which can be in this country consistently and safely mantained.

So, too, in regard to other matters of a religious character, as for instance, the observance of Sunday. As Christian people we believe that Sunday should be set apart to religious uses; but the state cannot set it apart to religious uses. The state may order that business shall be suspended on Sunday; not, however, because Sunday is a religious day, not because of the Fourth Commandment, nor because of the resurrection of Jesus Christ and the traditions of the Christian church, but simply because it is deemed best for the people on other than religious grounds and for other than religious reasons, that for one day in the week they should rest from toil. And therefore the state may order that business shall be suspended on Sunday, or for that matter on Monday or Tuesday or Wednesday; for one day, so far as the state is concerned, is just like any other day, and none of them to the state are religious days; for the state in this country is not the organ of, and cannot enforce, religion. Some of our fellow-citizens do not believe in Sunday as a religious day; they believe in Saturday as a religious day. Others again do not believe in either Saturday or Sunday as a religious day—they do not believe in any religious days, and the state in this country is just as much for them and for their protection, as it is for us and for ours; not only for those who are Christians, but for those who are not Christians; not only for the orthodox but for the heterodox; for the Seventh-day Baptists and the Jews; for Catholics and Protestants, and Friends and Spiritualists; not only for Americans but for Europeans; not only for Europeans, but for Africans; not only for Africans, but for Asiatics if they care to come here; and they are coming here from Europe and Asia and Africa, from all quarters of the globe they are coming here; with all kinds of religious beliefs and with no religious belief at all they are coming, and will continue, doubtless, more and more, to come, crowding into our cities, settling upon our prairies, cultivating our soil, taking part in our commercial, industrial and professional pursuits, and in many ways, as farmers, as merchants, as mechanics, as politicians, as miners, as laborers and as capitalists, are becoming absorbed in our social organism. And the state will not interfere with their religious beliefs, will not give expression to one more than to another, but will with just and equal laws treat them all alike.

This, then, is our situation. As Christian people we believe that the social life of the country must be quickened and sanctified by the power of the Christian religion; that the children of the country must receive a Christian nurture; that the people of the country must be established in Christian character, and that the spirit of Christian righteousness must permeate all our affairs: and yet to do this great and needed work, the state, in this country, will not and cannot give us any assistance. In the other countries of Christendom the church is helped somewhat by the state and does not have to trust entirely to its own resources. For many centuries in those other countries, the church and the state have been in some way united, and the ecclesiastical power has been supported by the temporal or else the ecclesiastical power has been so dominant and strong that it has itself directed and wielded the temporal. And as the result of that union which was first effected in the days of Constantine, and which with at one time the state, and at another time the church in the ascendant, has continued throughout the greater part of European society down to to-day,—as the result of that union, the work of the church has always been to some extent assisted by the state, the truth of God has always been in some measure sanctioned by the sword of Cæsar. Here, however, the two things stand apart, and the Christian church in this country must do its work alone, as I believe it will soon have to do its work in all the countries of Christendom, unaided by the state. If the children of this country are to receive Christian education, the Christian church must give it to them or they will not receive it; and the work that is done in the non-religious schools established by the state, must be supplemented by the influence of the Christian family, by the teaching of the Christian pulpit, by the instruction of the Christian Sunday-school, or else the great mass of the children of this country will grow up into adult life without religious nurture. If the people of this country, those who are born here, and those who come here with all kinds of religious and non-religious notions, from all parts of the world, are to be brought under the influence of the Christian religion, it is only by the voluntary, self-denying and aggressive effort of the Christian church that it can be done. In some of the older countries of Europe, in the mother country of England particularly, there are large endowments, created in great part by the state, from which the church can draw and by means of which it can carry on an evangelistic, a missionary, and an educational work. There are the great and magnificent cathedrals, erected to a great extent by the treasures of the state, or by the treasures of the church in union with the state. There are the great cathedrals with their splendid form and equipment, their attractive music, their architectural beauty, their national memorial art, and as a rule with the best preaching which the church can furnish, and which, with all these inducements and these educational influences, are free and open to the great masses of the people. Here, however, we can depend on none of these assistances with which to reach the people, to draw them into the churches, to carry on an evangelistic work among them, and to bring them under the influence of the Christian religion, but must depend entirely upon our own resources, our own free gifts and treasures, our own earnest individual and united effort; must throw wide open the welcome doors of our churches, aye, and keep them open; must break down the barriers between the rich and poor in the house of God; must be willing to banish if need be, by sacrifice on the part of the clergy and sacrifice on the part of the laity,—must be willing to banish if need be our exclusive pew rents, and by every lawful means in our power must compel the people to come in, and so try to bring them under the influence of the Christian religion. If the spirit of a Christian righteousness is to permeate our affairs, and the people of this country are to be made a Christian people, it will not be by the co-operative agency of the American state enforcing religious observances, but by the activity of the members of the Christian church; by the vivid realization of the fact on the part of every Christian man that he is his brother's keeper, and by doing all that in him lies to lift up the fallen, to strengthen the weak, to protect the innocent, to help and befriend the poor, to seek and to save the lost, by showing forth in his life and conduct the graces of Jesus Christ. If the political life of this country is to become Christian life, it will not be by the introduction of the name of the Christian God into the Constitution, and so obtaining a quasi recognition of the Christian religion, but by the creation and the dissemination throughout the length and breadth of the land of such a strong and pure Christian sentiment that no other sentiment can thrive in it, and that no law which is opposed to the laws of Jesus Christ can be enacted in our legislative councils, or if enacted, can be enforced. If this American nation is to be maintained as a Christian nation, it will not be by such cheap and easy and ingenious devices as the engraving of the name of the Christian God upon our tribute money and our current coin, but by the exorcism of the demon of covetousness from, and the introduction of the spirit of Jesus Christ into, the pursuit of money, and by the Christian use of it when it is obtained.

Such then is the relation of the Christian church to civil society and political life in America,—something like the relation which existed between the Christian church and civil society in apostolic times, and never before since apostolic times, I think, did the evangelization of human society depend so entirely upon the unaided efforts of the Christian church as it does in this country to-day. In the older countries of Europe, in England particularly, where in consequence of the long-established union between the church and state, the church, as Mr. Gladstone recently said, has infinite ramifications throughout the whole fabric and structure of society, there is a Christian impetus still lingering in that society, and which may of itself serve somewhat to keep it Christian. But here in this country where no such union exists, where church and state are apart, and have been from the beginning, there is no such impetus, and if it is to be imparted at all, it must be imparted by the Christian church. Here the Christian faith must commend itself to the people as it did in apostolic days, by what it can show itself to be worth, and by the fruits which it can bring forth, and by nothing else. When this is fully realized by the Christian church, that the purity of the Christian character of our American society depends on it and what it shall do, then, I believe, will the Christian church in this country throw itself on God, the Holy Ghost, as it has never done since apostolic days; will do perhaps an apostolic work, show to the world by its Pentecostal fruits, that the kingdom of Jesus Christ is in its most efficient form, and has its best equipment, when it receives no assistance from the kingdom of Cæsar.

THE GOSPEL AND THE PEOPLE.

By Bishop F. D. Huntington, LL. D., Syracuse, N. Y.

From time to time this gospel, always in itself the same gospel, encounters a special opposition. Inasmuch as it is impossible to hold the faith without a responsibility to extend it, it becomes the business of its believers, who must, therefore, be its heralds, to know, point by point, what the particular resistance is. Just now it lies somewhere between us who are here, an allied Band of Gospellers, and those men and women, a multitude about us and close to us, who, in the title of my subject are called "the people."

Whatever else the difficulty may be, it is not in the good news. We should none of us open our lips, or be here, if we took the gospel to be a thing to be mended. Its original substance and power, which is Christ, is not changed. Time, climate, society, government, races, classes, do not change it, because they do not change the Son of man. Literary revision, theological modification, ecclesiastical platform-building, are here no part of our concern. The "news," ever new in the vigor of its life, ever old in the heart of God, is as "good" as it was in the shops and farm-houses of Judea, for every heart and life of man.

Is the obstacle in "the people?" Three things are to be said. If it is in the people we cannot put it out of the way till we get at the people. Whatever they are, or whatever in them rejects our message, we cannot alter them a whit till we come in contact with them. So far they are a fixed factor. We have to take them as we find them, if we take them at all. Then we have a general faith, I suppose, that our religion is, in some real sense, divinely adapted to every condition of humanity alike. Further, if Christianity is not suited to the class now considered, there was some singular mistake at its beginning, and in the mind of its author; for Christ took pains to show and to say that of all classes in society this was the one that first and most readily received it and welcomed it.

The third and remaining factor is ourselves. If there is a special obstacle to this kind of evangelizing, it seems to be brought home to the door of the church,—closer than that, to you and me who venture to stand here and speak for the church. Do we understand the gospel? Do we understand the people? Do we understand the errand whereon we are sent?

We will lay chief stress on what lies at the bottom of the whole matter. When there was first a gospel there was no question at all that the gospel and the people belonged together. Neither one made the other, not the people the gospel nor the gospel the people, but each was made for the other, as light for the eye and the eye for light, as bread for the body and the body for bread. Nothing in the plan of God, *then*, came in between gospel and people,—not even Political Economy. In the *Gloria in Excelsis* we hear no allusion to an influential class, to leading citizens, or to first families. Prophecy had recognized social distinctions only to smite them with its hammer and storm at them with prophetic thunder and lightning. The Apostolic Catholic church, when it was actually catholic and simply apostolical, did not begin its exhortation by calling all worshipers "Beloved Brethren" and go on to draw lines of class-distinction, or feel obliged to inquire by what novel and particular process it should "reach the masses," masses always supposed to be somewhere and somehow out of its doors. How did they happen to be out of doors? Apostolic mission chapels were meant for an outlying heathendom, not for an included heathendom of the ill-clothed and unpolished, not a device for circumventing the original divine ordinance that rich and poor should meet and worship together. No way was then found of abrogating that ordinance unless by denying the foundation of the spiritual Kingdom, the fact that the Lord is the Maker and Father of them all. It is clear, therefore, that, however well justified my subject is to-day, there, in the primitive constitution and movement of the Church, any speech implying a want of adaptation between Christ's religion and an unprivileged part of the population would have been, at the very least, a surprise. Perhaps we might go farther and say that occasion had not yet arisen for the Christian Alliance itself.

Classes are mentioned in the New Testament by name, Scribes, Pharisees, Chief Priests and Rulers, names that represent culture, property and propriety, official ecclesiastical eminence and political power. You know *how* they are mentioned. Are they mentioned at all as if it was for them that the Kingdom of Christ was specially designed, revealed, and thrown open? "Have any of the Pharisees or Rulers believed on Him?" Make the question, my friends, as fair, as sharp, as unsparing as you please. Does it look, does it read, as if either wealth or knowledge, social control or social standing or social refinement, formed the conditions on which the Son of God expected his spiritual family to be set up on the earth? Another question follows instantly after that: we cannot put it aside, hush it up, or hide from it. Is it not likely that it is a practical forgetting of that inherent, evangelical *fact*, *i. e.*, letting the Kingdom of this world into the Kingdom of Christ, letting the secular usurp the spiritual, which is the secret clog that holds back all our evangelizing enterprise; the honey-flavored poison that taints and diseases all our missionary energy, the shining serpent that eats out the heart of our creed and fattens on its blood? Are we not looking after ways of bringing the Gospel and the people together because, whatever our apostolicity amounts to, the putting of them apart is our apostacy?

Look from the law of the kingdom to the source and reason of that law in its inmost life. The gospel is the Son of man. Beyond the written or spoken message is the Living Word, incarnate. In that personal revelation, the Incarnation, we find the most absolute of all possible prohibitions of all partialities in the church,—of race or nation, color or rank, property or environment. Why? Because what Christ took upon him to make him a mediator was humanity, simple, whole, undivided. There is no piecing it off among classes, any more than among nationalities. Out of the one whole Christ, God's life made man, must come the church, creed, sacraments, ministry, missions, and the New Testament. It is integral. If it could be apportioned, graded by any Blue Book, stamped by any society-mark, classified by any sociology or anthropology, the mediatorial glory would be gone because the reality would be gone, and the light of the world would be eclipsed. Imagine if you can Jesus of Nazareth to have been announced and born and crucified for a corporation, a guild, an order, for any conceivable privileged division of mankind. The idea shocks our *Christendom*, untrue to him as we are, like a sacrilege. At the missionary meetings we get used to hearing it said that he died for Hottentots, slaves and Modocs. Dear friends, it is harder for *us* to believe, in our parlors and dining-halls, that there can be a marriage-supper where the servants down-stairs, the office clerk and his wife, the blacksmith and his daughter, will sit down at our side and be graciously welcomed as we are by the Master of the feast. Yet the only Master is he who, at Simon's table and in the parable of Dives and Lazarus, and when he bent down with the basin and towel to wash and wipe the feet of Judas and Thomas, abolished every inch of the wall between rich and poor, between "high and low." Many explanations have been lately given in our church congresses and mission-boards and conferences why the "lower classes," or "masses," do not accept the gospel that we preach. Why not consider that it may be because what we preach is not the gospel? Is there any other gospel than the fatherhood of God and the brotherhood of man? Is it brother that says to brother, "Stand thou there by thyself, or sit here under my footstool?"

Clear Christ's religion of all false sentiment, false terrors, false promises; keep it what in Christ it was and is,—not a tyrant or a magician, not an artifice or a costume, not a recruiting-officer or a paroxysm, but health of body and soul, light and joy, the very strength and glory of humanity; once let it be seen that the Lord's messengers are sent to show men that man anywhere is never so much a man as when he is a Christian, that genuine Christianity will better every part and faculty of him, fashioning him into the measure of the stature of a manhood comprehensive and complete, and that by proclaiming God to be a Father it proclaims equality in a human brotherhood under one law of righteousness, with atonement and forgiveness for the penitent; why, it taxes our credulity to believe that this is not a gospel for the people. That would be a terrible doctrine of men's depravity which would dare presume that there is nothing in them to leap towards it as the panting hart to the waterbrooks.

The hospitalities of the Lord's house reach a good deal deeper than a mere matter of buildings and pew sittings. The kingdom cannot act by one rule, and its accredited agencies by another. What is the one grand central fact which makes the Christian system the supreme and gracious "power" that it is? It is God *giving Himself* to men. It is Infinite Love stirring itself and reaching out to our race, voluntary, unprompted, unsought, unbought, unbargained for. Love never bestows itself by contract. Connect with the idea of the Incarnation, with Bethlehem, with Calvary, with the Saviour's three and thirty years, and the going forth of the twelve Apostles, any thought of stipulation, of pecuniary conditions precedent, or of financial limits set to the sweep of that benignant wave of light flowing from on high, and you not only strip this religion of its distinctive and singular glory as a revelation, but you alter its character radically as a redemption. You put into it another and alien element which, if it prevails far enough, leaves it a "gospel" no more. Even human love, in all our common habitations, has this for its secret charm, the mystical beauty of its blessing, that it *gives* itself. Love takes of its own and puts it away, parting with it at whatever cost or pain to itself for the good of some other soul. Even the poor imitation-gospel of the nineteenth-century Positivists must borrow this splendor to crown its faithless philosophy, and calls it by the Pagan name of Altruism. All the interchanges of unselfish affection and friendly sacrifice which play to and fro between one heart and another, ranging down in their celestial order from the archangel to the slave, have the "Word made flesh," and crucified for their source and pattern. That was the fountain-gift,—unpurchased grace. The coarse cradle, the homeless years in Galilee, the Sermon on that mount which became the pulpit of all centuries, the parables which illuminated the whole natural world with supernatural significations, the miracles of patient gentleness which sought to break open by acts of mercy to men's bodies a pathway to a better healing for their disordered souls, the agonies of the Garden, the opening of the gates of the everlasting Morning on the third day,—these are only the magnificent particulars of the one inestimable *Free* Gift. Christianity is gratuity, through and through.

So much for the organic law and the life-blood of the Kingdom. Again there was one age when the Lord, the Founder, permitted all after ages to see how he would have his church behave and do its work. We look thither, and, behold, what strikes us first is that the gospel is invariably given away. No tax is laid on the privilege of being converted. Why should a Samaritan at Sychar, a Jew at Alexandria, a Greek at Lystra, a Roman at Philippi, a heathen anywhere, pay money to get a religion for which he cares nothing, but which he disbelieves? Why should a doubting, or indifferent, or worldly man do that in any village or city of America? In the Apostolic time there is no financial policy whatever. God *gives* the gospel; Christ *gives* himself. Ministers *give* the message, and live on what believers give *them;* if sanctuaries are wanted, *believers* will build them and set their doors open. The door was always open. Nobody was so ragged, so dirty, so dark with despair, fallen so far down or lost in a wilderness so wild, nobody so skulking, ashamed, or afraid, coming from any corner of a wicked world, but he could come if he would, and be welcome. The object is not to *get* something, not even an equivalent, but to impart something. The moment the church says to the community, "You can have me by paying for me—you can share my feast for a ticket at the door," it blocks its own path, because it speaks to those who at that moment neither desire what the church offers nor know what the feast is. Hence the primitive church is both a missionary church and a free church. The motive for church propagation is within the Christian heart. The love of him whose name is on the disciples' lips constrains them in every ecclesiastical step. The bride appears only in the character of her unseen bridegroom,—a giver of life.

We are very stupid, it seems to me, my dear friends, if, while we sit snugly in our decorated sanctuaries, we never care for what thousands of our lost brothers and sisters are not only whispering to each other, but saying out louder and louder every year till you begin to hear it in your lectures and read it in your morning papers. This is somewhat the fashion of their doubt:—"What is it that you Christian people mean by your 'gospel'? What is the upshot of it? We hear that you have got a fine set of arguments to prove it, and that you call them 'Evidences of Christianity.' What they are, we never knew, for you and we were never together long enough for us to find them out. But some things we can see. We see your equipages roll by to the church on Sunday morning. If we follow and look in, we see a building that you put up for your own accommodation; no places made there for such as some of us are, or, if any, only a nook in some untidy corner. And when you have hidden us well out of the way,—our wives from your wives, and our daughters from your daughters,—then you rise up and say, 'Dear beloved Brethren.' We get confused about these things. We hear you read sometimes of a marvelous, kind Shepherd of long ago who went out into the mountains seeking his sheep,—his feet torn very often with the rocks, his hands bleeding with the briers. Is that your way with us? When you ask us in, is it because you heartily love us as you love yourself, or is it that you want to count us in with *your number* over against the rival religious establishment across the way? On the whole, we will do without your Christianity." We here can see, I hope, the exaggeration in these rough questions, and where the line runs in them between truth and anger. Run the line where you will—the fact stands out that most of the sheepfolds are virtually private property. Let us be brave enough to own that unless we right that wrong, it will not be very long before Pantheism and its academies, Atheism and its play-houses, Infidelity and its beer-shops, will have flung out their flaring signals along streets where open churches ought to have gained the people's heart to the Shepherd who really does care for them. We shall cry in vain to the unbeliever, to the publicans and sinners, unless we cry with the old prophet—"Come ye to the waters without money and without price; whosoever will, let him come."

That Christian care for the weaker part of society quickens spiritual life has become recognized as a law, and on a large scale. It alarmed the first assailants of the faith like Celsus. By extraordinary privileges secured to slaves it gave liberty to the early church. It brought back a breath of life from the St. Lawrence and the fever-swamps of South America to revive the dying piety of Papal Europe. The Monks of the West kept their hold on Heaven more by their active charity than by their austerities. The Church of England woke from something worse than sleep when a few young men of the universities went out with the story and grace of the cross among the poor; and there are few brighter spots in Christendom at this moment, it seems to me, than the voluntary missions of English cities. Those denominations in this country that were quickest to see and expose the wrongs of American slavery gained by that sympathy a vital invigoration, notably the Congregationalists.

No doubt Socialism—French, German, American—captivates the working-classes. I shall not, for one, call it by any disreputable name; for, Socialism is only a blind yearning after liberty and equality. It is the unsteady and brilliant dream of an earthly republic, which can be realized only in the church of God. "Crush the poor with wrong, and Socialism becomes the counterfeit of Christ's Kingdom to them." Show them that they have the hearty and practical sympathy of the church, because Christ ennobled poverty by being poor himself, and you can "defy all the restless agitators of the world."

The fact is our regular churches, the finest and best, built by free gift, ought to be for the middle and poorer classes, and our missionaries sent to the rich, who are the hardest to be converted. If you can Christianize the West End, East London or Anne Street will come after.

Northern churchmen in the late Triennial Convention were eager to rebuke their Southern brethren for shutting off negro freedmen from equal ecclesiastical rights and privileges with the whites. But, in how many of our Northern fashionable city churches do you think it would be possible to have a day-laborer or a house-servent, black or white, no matter what his character, for a warden or a vestrymen or a deacon, or to accommodate a rag picker as a worshiper in a pew on the broad aisle? Victor Hugo was right when he said, "Democracy, does not mean 'I am as good as you,' it means, 'You are as good as I.'"

If the meaning of the Annunciation Hymn of the Mother of our Lord, which is sung sweetly by professional choirs in our churches fifty times a year, were put into practice, it would upset their "temporalities" and disgust an untold number of leading parishioners.

It is pleaded that the contrast between the original and the modern Christianity is to be excused by modified states of society and population. There are two answers. Christ and his Apostles were prophets. They did actually predict the shame and glory of the church. It does not appear that they made room in its later periods for things that had no place in the earlier,—for a parochial system which would make commercial interests masters of the soul, money a trade-mark of church offices, appoint thriving men of the world to select and employ preachers and pastors to feed Christ's flock, gather rich families into All Saints church and poor families into Nazareth chapel, pay godless singers for singing God's praise, set up pew doors and pew taxes that seclude better clad worshipers who say they believe God has forbidden any man or woman to glory save in the cross of Christ by whom they are crucified to the world and the world to them. Such a shifting as this of the standards, tests, and habits of Christ's religion would, it seems to me, have been predicted if it were to be justified. It is not a modification but a revolution.

Furthermore, it is not understood that, in any government, constitutional principles are changed by changes in economy or customs, or the coming in of alien elements. Now in the Kingdom of Christ an impartial Fatherhood and brotherhood are principles if there are any principles. Rationalistic criticism undertakes to rewrite the Scriptures here and there, but it has not objected, I believe, to the second chapter of St. James, comparing a worshiper with a gold ring in goodly apparel, and a poor man in vile raiment. Our subject obliges us to reflect on the different impressions made by the whole passage on a comfortable parishioner at All Saints and a keen-witted, honest father of a family of seven children, working for the All Saints vestryman or deacon whose income is a hundred thousand a year, getting a dollar a day, and nothing at all when business is dull, the market is clogged, or the machinery of the mills is undergoing repairs. I am not limiting the theme you gave me.

The recent pressure of the difficulty is only a phase of the great familiar struggle between the privileged and unprivileged members of society. There are causes.

In the former social and political conditions, the dividing lines were fixed. A stable condition is one of comparative contentment. With peasantry, tradesmen, servants, soldiers, landed proprietors, holding relative positions unchanged from generation to generation, the mind accommodates itself to its place. Great prizes are out of reach. The religious sense shares in this quiescence. What is offered as Heaven's provision is accepted. Doubt, pride, rebellion, resentment, scarcely interfere with ecclesiastical arrangements whatever they may be. All this has passed away. We are plunged into the tossing sea of modern competitive activity, all classes alike, from the top to the bottom. In the universal scramble, whether for money, or position, or display, with its fearful temptation to selfishness, every virtue and grace peculiar to the gospel is imperiled. Into the terrific struggle goes the church. How easy it will be for the passions of the conflict, on either side, at both extremes, to hinder the entrance of the gospel in its simplicity into the heart is plain enough.

Another disturber is a quickened mental movement, bringing with it in the class that has least privilege, a keener sense of suffering if not of wrong. The over-worked or ill-paid have found out what they are, and what they might be, what rights are restricted, what injustices are organized and inflicted, what inequalities might be leveled. They know what Political Economy has to say. They know the meaning of a ballot. They know the origin of power in a Republic. Kossuth said of the new age and new armies in Europe, "The bayonets think." It is now the spade and trowel, hammer and plough, loom and needle, that think; nor only that, they read, debate, ask questions, combine, and invent. It follows that working men are both competent and likely to think about Christianity, so far at least as to compare its professions with its practice, its creed with its life, its representative operation with him whose name it bears. Too much trouble has been taken by our contemporary controversialists on both sides with the question whether poverty is more or worse now than it was half a century or more ago. The vital question is whether the disabilities are more felt, more aggravating, more inexcusable, more out of proportion to intelligence and character, and whether the gap between owners and hired men, or great fortunes and privation, is widening. In that inquiry Christianity has a voice; for its settlement the church will be held answerable.

We are warned that inequality, excessive and arbitrary as it is, results from the competition, and that the competition is a necessity of civilization. Competition limited by justice and charity has been without doubt a civilizer. Competition unscrupulous, greedy, cruel, heedless of all benevolence, creating boundless injustices, leads up a sure course to barbarism. So is Christianity a necessity of civilization. Christianity is another name for justice and love. Its motive-power is righteousness. The motive power of sheer competition is self-aggrandizement. To bring these into harmony is the practical problem of Christendom and of the church. Standing once by my Presbyterian brother and college friend, now in Paradise, Roswell Hitchcock, I heard him say, "It is no procession of peaceful industries that I see moving now. Labor and capital, from opposing camps are moving on towards one another, it may be to meet as Pompey and Cæsar met at Pharsalia, though as yet I see no Cæsar and find on our map no Rubicon ;—rather I hope and believe to meet as Esau and Jacob met amongst the mountains of Gilead, to be reconciled."

My brothers of the Christian faith here, humanity is crying aloud, and we had better hear and heed the cry. Make all abatements and apologies you please. Exhibit the tokens of popular progress in their most charming and flattering array; entertain your amiable optimism to any rational measure of hope; here will you stand, undeniably, one great division of society, its persons and its households secure day and night in comfortable possession of advantages which make it easy to live. To that division you belong. Over against it is another great division where toil and sleep take well nigh all of the life of men, where, for women, care and overwork and anxiety for the future cut off every week many coveted, substantial and reasonable good things for themselves or for their children. Who dares to pretend, remembering that there is a God and despising a lie, that it is merit, that it is human worth or human faithfulness, industry or character, that draws the line, and marks the contrast, and keeps visible the distance between the two? In which one of them the Saviour of the world lived all his days and died, the church knows, and the world knows. Can it be that the family he created, the brotherhood that he gathered and consecrated, the church which lives only in his life, the gospel he sent out to save the nations and sanctify them, has no practical work to do in reducing the sorrowful disparity, leveling the partition-wall, healing the bleeding hurt, binding the torn members of the One Body together? In these divine ameliorations assistance will cheer the church from the sympathies and workings of nature herself. "The earth helped the woman." Your name is full of promise. You are "Evangelical." Evangelizing must now as never before include reconciliation. The next grand religious reformation will not be in the realm of dogmatics or liturgies. It will be by a living faith in what came from the lips of the Lord in the synagogue at Nazareth, in the answer he sent back to John's half-despairing inquiry whether he was the Christ or not.

Every little while we hear it said, What an interesting time this is to live in, with its eager activities and rapid gains, its marvelous inventions and triumphant forces, its conquests by hand and brain, its telling out aloud of the secrets of the earth, and sea, and air, and stars! But we are living, all of us, in the presence of a far more majestic movement, and it is the old miracle of the Galilean mountain-side, and the hungry wayfarers over again. Underneath, within, beyond all these mechanisms and expositions of mortal energy and skill there is building silently another commonwealth, a house of Almighty justice and love for the brotherhood of man, a city of God out of heaven, not reared by the builders of roads or factories or ships or empires or universities. Ministers of the gospel proclaim it; statesmen may help bring it on; scholars may serve in it,—but so can every one of us, like the common men who before they were Apostles handed the bread to the multitude,—our young men and boys like the lad with the loaves. Out of the class-rooms of colleges, out of libraries, lecture halls, workshops and the fields ought to come workmen in that work, and master-workmen. Out of the homes of a believing and thankful people, out of the arms of gracious mothers should come laborers just as needful and just as true as those of Galilee, who find it honor enough and mastery enough to follow the steps and share the homely lot of him who is the Master of us all. And all this will be the People's Gospel.

"The parish priest
Of Austerity
Climbed up in a high church steeple,
To be nearer God
So that he might hand
His word down to His people.

"And in sermon script
He daily wrote
What he thought was sent from heaven;
And he dropt this down
On his people's heads
Two times one day in seven.

"In his age God said,
'Come down and die.'
And he cried out from the steeple,
'Where art thou, Lord?'
And the Lord replied,
'Down here among my people.'"

OUR DEBT AND DUTY TO THE IMMIGRANT POPULATION.

By Prof. Edmund J. Wolf, D. D., of Gettysburg, Pa.

Contempt of foreign nationalities is the mark of paganism. Christianity gives honor to all men. It teaches that all are made of one blood. It recognizes in every man a divine image. He who is in need is my neighbor. He that is baptized is my brother. Those whom nationality, language, usages, have placed afar off, are brought nigh by the blood of Christ. Under the reign of the gospel there is neither Greek nor Jew, barbarian nor Scythian, American nor European, Anglo-Saxon nor Mongolian.

Certainly, in proportion as the mind of our Lord is in us, race antipathies disappear. Yet the foreigner still finds himself at a great disadvantage in Christian lands, and encounters cruel prejudice even from Christian churches.

American birth is no patent of nobility, the native is born to no moral nor intellectual purple. Yet not to have enjoyed this privilege is often viewed as a mark of inferiority. People in a peculiar garb, with a peculiar brogue, having peculiar manners and possibly slight peculiarities of culture, betray a foreign nativity, and though these several characteristics are intrinsically not beneath our standard, yet the foreign stamp on them raises a barrier of coldness, of distrust, of estrangement—unless the spirit of Christ in us discerns under the uncommon exterior, fellow citizens with the saints and of the household of God. The American people have weighty considerations to take a large Christian view of the immigration problem. The noblest principles that underlie our boasted political structure, call on us to extend the hand of welcome to the stranger, and the mixed blood in our veins must warm our hearts toward his approach, unless with ignoble irreverence the interval of a generation or two has made men oblivious of their European ancestry. The very multitude of these new-comers commands our respect. The mere majesty of their numbers shields them from contempt. We witness once more on an immense scale the migration of nations. Once more the Goth and the Norman, the Hun and the Slav are invading and overrunning a continent. A single year has registered the arrival of almost 800,000 aliens, and confronted by the fact that the total number now here is not less than 10,000,000, we dare not, to say the least, speak contemptuously of the immigrants. Counting their children, our country contains to-day not less than 16,000,000 foreigners and half foreigners, nearly one fourth of our entire population. In the cities of San Francisco, St. Louis, Cleveland, Detroit, Milwaukee, New York, and Chicago, they form from 75 to 90 per cent. of the inhabitants, so that four persons out of five in those cities count with this class. An eminent authority forecasts the foreign element to reach, by the year 1900, a total of 19,000,000, and the foreign and semi-foreign population an aggregate of 43,000,000, a half, or possibly a majority, of the nation.

Startling and overwhelming as is this spectacle, what a testimony it offers to the regenerating power of Christianity! Descended from the races whose inundation engulfed the civilization of imperial Rome, these people do not invade the land by dint of force and brutal conquest, nor strike down our institutions with violent and vandal hands. They come not to ravage the country, but to make it blossom as the rose; not to pillage our cities, but to enlarge and enrich them; not to overturn the republic, but on every battle-field consecrated to its defense, mingling their blood with the blood of the native, and counting it worthy of every sacrifice to secure its blessings for themselves and their children.

Truth and justice demand intelligent, careful and conscientious *discrimination* in the consideration of our debt to the immigrant element. It embraces all sorts and conditions of men. It varies just as the native element varies, in the grade of intelligence, industrial skill, virtue and religion. It fills the highest stations, it sinks to the lowest slums. Everywhere the immigrant meets us, among our masters and teachers and leaders, as well as among our servants and menials; among the barons of capital and the knights of labor; among the merchant princes and the street beggars; among the railroad kings as well as building the road-beds;

among the artists and the artisans, in the Senate and Cabinet as well as in the mines and mills; in the University chairs, and in the saloons; in the metropolitan pulpit, preaching righteousness, as well as in the socialistic hall proclaiming anarchy; in the Evangelical Alliance and the Catholic Congress; in the noblest reform movements, as well as in dangerous combinations; on the roll of renowned benefactors as well as swelling the volume of the criminal classes. There is but one exalted position the foreigner never reaches, and from that he is debarred by the National Constitution.

In every other station and calling we are constrained to accord him a prominence that entitles him to honorable consideration. We cannot take a look into our agricultural, industrial, engineering, mercantile, financial, journalistic, educational, artistical, scientific and professional spheres, without recognizing an array of eminent names of foreign birth.

Certainly, in the strictly material realm, in the impetus they have given to our industries, the boundless domain they have brought under cultivation, the immense cities which through their impulse have risen as by magic, the measureless increase they have given to our productive power, and the untold millions they have added to our national wealth, they have placed us under obligations that beggar calculation. And it has yet to be demonstrated that they have perceptibly deteriorated the character of that prosperity to which they have contributed so much.

There have been, indeed, vile importations, but the good have vastly overbalanced the evil. One Roebling, one Ericsson, one Fink, one Lieber, one Damrosch, one Agassiz, one Schurz, one Schaff, one Walther, more than compensates for a pack of raving anarchists.

Admitting that in the vast influx of foreigners there are pestiferous and dangerous elements, and leaving to my successors the consideration of some other races, I confine myself to the German and Scandinavian population, an element which has been by general consent a most acceptable and invaluable acquisition, an element whose industry and thrift, whose honesty and peaceableness, whose stability and progressiveness are the praise of all Americans. As patriots we can never forget that one of our German statesmen was the first in the campaign of 1860 to revive the early traditions of the republic, and to show their incompatibility with the institution of slavery, striking, on this subject, "a deeper vein of thought in every man and woman capable of thinking"; and also that but for the solid support of the Germans in the West, Abraham Lincoln could never have been elected President.

Clearly there are lights and shadows in the immigration problem. We may sometimes recoil from the cost, yet we cannot deny the immense profit, which the country derives from this source. Possibly the greatest gain is that which comes from the intermixture of blood, the interblending of race distinctions and national characteristics.

In union there is strength. It is the fusion of diverse races and elements that has given to this country its phenomenal and splendid development, and in this transfusion of blood lies the condition and the guarantee of its future. The amalgamation of Celtic, Saxon and Norman blood created the Anglo-Saxon race. The continued fusion of the Norman and Saxon with our native stock is making a nation on the like of which God's sun has never shone. Not weakness, therefore, not infection, not deterioration can result from this commingling, for in energy, in intelligence, in self-respect and love of freedom, in virtue and in religion, these people stand in the front of the species. Their union with us makes America the heir of the ages, the master of the future. Quoting one of our most distinguished Americans: "When in the near future the United States will have 100,000,000 inhabitants, their national peculiarities will be German thoroughness, solidity, and fidelity, Anglo-Saxon energy and positiveness, and Celtic imagination."

Our debt to the immigrants extends into the religious sphere. The same gentleman just quoted observes: "The greatest and most wealthy churches supply their pulpits from foreign countries." However this may be, thousands of more obscure congregations are served by faithful shepherds born beyond the waters. The measure of religious influence which they diffuse is not to be gauged as easily and as accurately as contributions to material or civic progress. The kingdom of God cometh not with observation. Yet the fact that multitudes of foreigners are our brethren in the common faith, that they are evangelical to the core, that in thoroughness of Christian instruction, and in love for God's Word and church, they are not surpassed by any religious community of America, and that if any one peculiarity is of all others most deeply ingrained in their character, it is their simple faith in the Lord Jesus Christ, ought at least to rebuke the spirit which lumps all foreigners, Protestant as well as Catholic, in one mass of ignorance, formalism, and superstition, little better than so much concrete paganism dumped at our doors.

It is the intensity and incorruptibility of their religious convictions that has landed thousands of these aliens on our shores. It is to escape from the stifling oppression of state churches, and the soul-poisoning fellowship with rationalism, that they have cast their lot in this republic, where their faith, unfettered and uncorrupted, may have the freest and fullest exercise. And a more intelligent, evangelical, and self-sacrificing body of Christians than these, is nowhere to be found.

While we all know that multitudes of Germans and Scandinavians are irreligious, may I call your attention to several large and growing communities which are profoundly spiritual, and are zealously occupied in the evangelization of their countrymen. And first, a body of German evangelical Lutherans embracing at least 400,000 communicants, and leavening with the gospel an immigrant population of not less than 1,000,000. Their feeble beginnings are found in the state of Missouri, fifty years ago, several colonies having left Saxony and other German states purely for the purpose of enjoying and maintaining scriptural and experimental godliness. They hold fervently and firmly, undiluted and unobscured, the fundamental doctrines of sin and grace which achieved the Reformation. A pure and a full gospel resounds from the pulpit, and re-echoes from the hearth-stone, every house being as a rule a house of prayer, and the entire life of the people bearing the impress of a genuine and devout piety. Six days of every week their children receive religious instruction. Here I again plead for discrimination, confident that if the motive for their parochial schools and their quality were understood, hardly a voice in this Christian assembly could fail to commend them. I can assure you that there is nothing un-American about them; nothing that smacks of foreign allegiance, either spiritual or political. With no hostility to the common school system, and repelling with scorn the proposal of others to have them unite in demanding a portion of the school fund,—in cities where this demand could be enforced, habitually sending the more advanced pupils to the higher grades of the public schools where their proficiency proves the thoroughness of their primary training,—they yet feel it to be a Christian obligation to retain the early education of youth in the hands of Christian teachers. Hence they maintain, in their poverty, alongside of every church, the parochial school, in which the first hour of every day, one fifth of all the school time, is spent in worship and religious instruction. Besides this instruction of childhood in the daily school, every pastor devotes at least one hundred hours each year to special catechetical instruction, so rooting the young in the faith, that the great majority are retained in the church when they reach adult years.

Accustomed in the Fatherland to the most perfect educational system in the world, the educational zeal of these Germans keeps pace with their religious earnestness. Though made up largely of plain people, they have established in different parts of the country a number of colleges with a curriculum of classical study on a grade with the German gymnasium, extending over six years, including among other things for each class two hours a week of religious teaching, and giving such proficiency in the classics that their alumni receive in Latin all the lectures on dogmatics and exegesis in their principal theological seminary. Over a thousand students are pursuing liberal culture, a large proportion of them contemplating the ministry. While it is for the present a matter of necessity that instruction as well as worship be conducted in the vernacular, there is neither prejudice nor antagonism to the language of the country. More English is taught than German. English is in all their schools co-ordinate with the German, is continually spoken by the young; the rudimentary branches and United States history are taught in English, and most of the graduates of the principal divinity school are able to preach in the language of the country, and many speak it better than they do the German. The young are gathered into the English churches, the sentiment of their sainted leader being loyally carried out "to build golden bridges for the English churches."

Besides their evangelical faith and solid educational work, these Germans are one with us in deprecating the growing desecration of the Lord's day, and insist upon its observance by public worship and attention to the Word of God as strenuously as the strictest Puritan. To a man they condemn the saloon and suffer none engaged in this traffic to defile the altar.

Passing over kindred German bodies which, in organization, progress and influence, may fall behind the "Missourians" (though not in soundness of faith, depth of religious principle, or strictness of morality), admitting, too, that not all German religious bodies have like precious faith with these, let us turn to several communities of Norwegians and Swedes, numbering jointly 200,000 communicants, and reaching with spiritual ministrations a foreign-born population aggregating half a million, a most active and progressive element, maintaining the same scriptural doctrines as the German body I have described, and marked by a similar pietistic fervor.

Their homes have the Christian characteristics of worship and parental discipline. Their laity take an active part in the conduct of religious services. They strictly observe the Lord's day and to a man support rigorous temperance legislation. It was their votes that made prohibition possible in Kansas and Iowa, and their enthusiastic canvass which was the chief factor in carrying it for North and South Dakota. They acquire our language with singular alacrity and take a patriotic interest in politics. They are already establishing English churches for the young, and while gratefully patronizing the public schools, they maintain in the interval of their close, so far as possible, congregational schools, so as to impart religious instruction in addition to what they receive from the never-failing catechisation of the pastor and in their overflowing Sunday-schools. With astounding liberality and self-sacrifice, these new-comers have also out of their poverty founded numerous colleges of the regular grade, providing for each class three hours a week in the study of Christianity. They sustain a high standard of theological training, and annually send forth hundreds of missionaries, clerical and lay, to the remotest Northwest and to the farthest corner of the Northeast, wherever a few Norsemen can be found.

Among these immigrants, then, we behold an organized church-life, with the gospel, with education, morality, temperance, home-piety and missionary zeal, preaching Christ in their own tongue and in ours to immense aggregations of our population. They are as yet only laying foundations. They have had barely sufficient time to make beginnings, but with the institutions they have established and the rate of progression they have already attained, these communities are destined soon to become an immense power in the evangelization of our country. What they have in their weakness and poverty already accomplished seems like a superhuman work, and they are rapidly attaining a stage of efficiency that will enable them to reach out to every locality in which are found families of their kinsmen. Such bodies must be an inestimable accession to our moral forces. They do not repress, they elevate our spiritual level. They do not pollute nor poison, but they help to purify the current of our national life. They contribute energy and stability to our evangelical Christianity, just as they have already made immense contributions to our national greatness and wealth. Their religious system may possibly have features which you would fain see modified. On the other hand, an infusion of some of its characteristics into our own would be an improvement. Their simple trust in God, their unobtrusive, quiet, cheerful spirit, their reverence, and their thorough religious nurture would make a happy setting in our American Christianity.

Verily in the ever-thickening conflict between truth and error, the ranks of orthodoxy should welcome this well-equipped phalanx which stands like adamant for the faith revealed from heaven and held by the church in all ages. Such a reinforcement will not be underestimated by those who perceive the strength and purpose of the foe, and who appreciate the gravity of the crisis in the camp of the saints. Wise men, who know the hour in Christ's kingdom, may descry the interposition of Providence in the presence of these powerful allies, who have witnessed in the Fatherland the struggle between faith and doubt, who have learned by experience the character of rationalism, and whose coming to us is largely due to their uncompromising antagonism to it.

Had we a better appreciation of our debt to this class of immigrants, our duty would be obvious. But, it is to be feared that we look at these earnest Christian brethren and at their holy services with a distorted vision. We do not know this foreign Joseph and we are not over-credulous about his contribution to the spiritual regeneration of our country. It must be left to time to teach us in some measure what these bodies are doing for the education of conscience, the diffusion of Christian conviction, and the conservation of society. Certainly their heart's desire and prayer to God for their kinsmen according to the flesh is that they may be saved.

A considerate realization of their sound Christian character and apostolical activity would make it our first duty to let them alone. It may surprise some to hear such a suggestion from this platform. There is occasion for it. The home missionary activity of our respective churches is the incarnation of zeal, but it is not always a zeal according to knowledge, nor is it uniformly zeal for Christ. In spirit and aim and methods it becomes easily the counterpart of secular business, and sometimes but another name for sectarian competition. We compass sea and land to make one proselyte, and it often gives greater joy to secure him from another fold than to convert him from the world. We are happy over the additions to our church, though nothing is added to Christ's church. To take sheep from one pen to another is no increase whatever to the flock of the Chief Shepherd.

Nay, the building of our own means sometimes the subversion of the work of others, who are building quite as wisely. It is robbing them of the material with which they are erecting God's house. It but makes their burden heavier, their task more difficult.

If these our brethren from foreign lands are not doing God's work among their kindred, then there is no God's work upon earth, and zealots might pause to interfere with it lest haply they be found fighting against God. Yet from their own testimony and from home mission report, in general, it is evident that a large amount of denominational zeal and money is expended in hindering, retarding and thwarting the earnest Christian activity of these devoted people. A chapter of church history is making, which our children will not care to read and which in some aspects has a parallel only in the annals of Jesuit propagandism. Striving, in a land of strangers, with extraordinary self-devotion, and a world-overcoming faith, to bring back the sheep of the wilderness into their own folds, building churches, founding schools, establishing colleges, sending out missionaries, erecting orphanages and hospitals, and finding to a cheering degree an attentive ear from their respective countrymen, often the greatest discouragements with which these brethren have to contend are the endeavors of American shepherds to discredit their work, to disturb their flocks, to entice away their simple sheep; now holding out worldly inducements, now plying them with sectarian fanaticism, impugning the soundness of their faith, or claiming for themselves a monopoly of God's grace, endeavoring by this means, by all means, to build up their own organizations from the membership of German and Swedish churches. They seem not to realize that the hurt done to these struggling foreigners is a blow to the common cause; that whenever these struggling organizations are thus crippled, or injured, Christ's church is injured, Christ's people are wounded, no matter how many congregations under American auspices you may organize from the fragments.

It will not do at this day to make the pretext of offering these people a better religion. We have had enough of that cant. The times of this ignorance are happily past. With millions of our native population in ignorance of the gospel and outside of the church, you cannot convince the world that you are sacrificing yourself for humanity when you are manifestly blocking the path of others whose self-sacrificing devotion is not questioned.

One would hardly offer, by way of justification, the plea of greater adaptability to the foreign element or superior attractions. We can indeed send to them and support missionaries with little difficulty. We can easily build for them commodious and costly churches; we can hold out inducements of social and worldly position; we can offer individuals and families financial assistance, just as the politicians do in the exigencies of an election, but it is the uniform confession of mission secretaries and bishops, confirmed by every argument of reason and experience, that the unchurched Germans and Scandinavians are won far more readily by their clerical kinsmen than by strangers to their blood and faith. A fellow-feeling attracts them to their countrymen and their minds are receptive for what they have been wonted to. Confronted by the teachings, the traditions, the usages of the Fatherland they recognize what is in a sense their own, what belongs to their history, a part of their education, a reminiscence of home. To every wanderer in foreign lands there is a homelike attraction in the sanctuary which resounds with the holy songs of one's mother-church, which rings out the familiar gospel in the mother-tongue, whose worship and environment awaken memories of happier days, of hallowed impressions, of solemn vows.

This is no pagan element. These people have had a religious training, as scriptural and as thorough as that enjoyed by the most favored youths of our land. And it argues a marvelous ignorance for us to assume that they come, in this country, for the first time, in contact with pure religion.

The only plausible pretext for the avowed and deliberate attempt to transfer the evangelical immigrants into other churches than their own is the alleged importance of their immediate Americanization. Our cherished institutions, it is claimed, are in danger from these large foreign communities if they be not promptly incorporated with our religious organizations and fused into the more distinctively American forms of Protestantism. The health of the body politic requires that all new-comers become as speedily as possible homogeneous with us in language, customs and religion. Political advantages are thus made a cover for sectarian proselytism. Religious diversities must be sacrificed to national consolidation. The interests of the church are subordinate to those of the state. This, rightly interpreted, makes the country the end, the church the means, and the amalgamation of foreigners into our American life is the foremost task of the church.

It is enough here to remind those who entertain this plea that the Lord Jesus did not die to Americanize men, but to save them from their sins, and the supreme concern of the Christian church is to have sinners washed in the blood of the Lamb, and renewed by the incorruptible seed of God's Word. If they are thus redeemed they will surely make good citizens. The republic is safe if the church permeates its heart with the leavening and saving power of the gospel. The perpetuity of our institutions depends on the education and evangelization of individuals. This done, the responsibility of the church is discharged.

Let us not forget the golden words addressed to us two years ago by the Secretary of this Association: "The only way to elevate our civilization is to elevate our citizens. The only way to save institutions is to save men. But we shall not save men if we seek them for the sake of our institutions and our civilization. They were made for man, not man for them. And we shall fail of the lower unless we aim at the higher. . . . Our government, our civilization, our cherished American institutions, are only a part of the scaffolding of that temple which God is rearing in the earth, built of living stones, fashioned after the similitude of the headstone of the corner. And that shall abide."

It has yet to be demonstrated that the teachings, the worship, or the customs of these people are in any degree out of harmony with our best American life, or in conflict with the highest type of American citizenship. In the civic sphere they are not inferior to our native product. A more industrious, intelligent, progressive and peaceable class is nowhere to be found. They are Americans of Americans. And as the chief aim of their churches and schools is to make good Christians, they can certainly be depended on to make good citizens.

Possibly, too, the greatest evils and perils of our country are not chargeable to foreigners. Our native Adam may have the seeds of deterioration, should he not even be contaminated by foreign blood. The germs of disease in the national life are not all importations.

The plea of zealots for a hasty Americanization of Christian foreigners appears to betray a weak faith in the intrinsic strength of American institutions. The immediate Russianization of a few million peaceful Germans on the frontier may be indispensable to the continued rule of a despot; a military empire may feel the necessity of promptly crushing out French institutions and the French language from its conquered annexations, but surely American liberty is in no such straits. Our temple of freedom is not likely to totter if some of our adopted fellow-citizens should for a generation worship God in their own tongue, and receive the care of ministers whose devotion to a pure Christianity and to religious freedom brought them to our shores.

Nor should we view those whom the glorious attractions of our country have brought into our midst as pent up in a stifling and pestilential atmosphere, so that extraordinary efforts must be put forth to pump into them the pure American oxygen. Our very air is instinct with freedom. Every inhalation on American soil is fraught with American ideas. It is impossible for sane people to live in this country and not become Americans. Whatever prejudices or antipathies some may bring with them, they unconsciously imbibe the American spirit, and a few years suffice to win them irresistibly to our institutions.

The rapid Americanization of almost every nationality that comes, is one of the marvels of history, and this is particularly true of the Teutonic elements. They have hardly time to settle down and get acquainted until they are of us, in love with the best element of our national characteristics, and soon undistinguishable from the native American, except by a slight brogue, and possibly greater thrift and thoroughness.

The country has more to fear from a too rapid Americanization than from a slower process, a consideration which refutes the claim that we must infuse a new type of religion into foreigners so as to accelerate the transition. The young stranger who is quite ready to cast off the influences and associations of home is not the most desirable acquisition to a commercial house, which requires the strictest integrity. And foreigners who are in great haste to renounce, with their native land, the noblest and best possessions it gave to them, in whom religious and moral principles are so superficially rooted, that they can throw them aside on landing here, must be *prima facie* an ignoble class. A self-respecting people who cherish their sacred traditions, in whom truth and righteousness have become ingrained, whose faith is identified with their very being, and who are set against religious innovations, is an element worth having.

The most serious moral strain to which the individual or a community can be subjected is a sudden transition to new conditions and new surroundings. It is a matter of infinite detriment to our own religious life, that our native population has become so largely migratory; that we have so much breaking up of households, scattering the young to distant localities, and removing them from accustomed associations and restraints. When the strain is heightened by removal to a foreign land, when, sundered from all the protection and powerful bonds of country, church and home, they are cast among strangers, exposed to the temptations of a new world, and cut off from all the hallowed influences that keep men in right paths, the only cord that is likely to hold them is the faith of their childhood. Snap this asunder, persuade them that in this country their prayer-book and their old religion are not in fashion, and that they must hastily adopt a new pattern of piety, and you snap the cord which anchors them within the veil. Do not subject the moral fiber of the stranger to such a shock. Allow his faith to remain undisturbed, to keep its hold upon his conscience and conduct, to strengthen and solace him in the bitter trials which he is sure to experience. Let the transition be gradual. Let time do the work of modifying. Let Americanization proceed not by mechanical force, but according to the law of growth,—the law of all healthy life. Hasten not to extinguish the remains of home influence; rather strengthen it, and keep alive the memory of the good and happy days of old. Granted that there is an American type of Christianity, as there is an Oriental, an Occidental, a German, and an Anglican, our American religious life has hardly so reached its limits of development, or become so stereotyped, as to render German reverence and pietism and Scandinavian devotion inadmissible.

We owe them a hearty welcome as fellow Christians, and an honest, practical recognition as co-laborers in the kingdom of Jesus. We are at home here; we claim this great country as our country. They are strangers and sojourners with us, but having with us one Lord, one faith, one baptism, they are entitled to the sympathy, confidence and affection of Christian hospitality. They should be made to feel that they are esteemed as brethren, of the household of faith.

Yet the reception accorded them generally by our churches falls short, incomparably, of the welcome they receive from the government. By the state they are viewed as an invaluable accession; by the churches as rather a doubtful acquisition. They are not looked upon as adding ought to the Christian forces of the country, as contributing any evangelizing power. They are not hailed as a corps of reinforcements in the army of the Lord, joining us shoulder to shoulder in the battle with sin, sensualism and superstition. Either, my brethren, there is wanting to us the spirit of brotherhood inherent in Christianity, or we lack that faith in the intrinsic unity of the Christian church which we pronounce in the Creed, or else we must more than suspect that under the unwonted garb of their worship and the foreign tongue in which it is necessarily conducted, there lurks some dreadful heresy, some laxity of principle or some soul-destroying formalism, which justifies missionary superintendents and mission boards in classifying these Christian people with the irreligious population. Agents are appointed and funds are appropriated for work among the Chinese, the Mormons, the Indians, the Freedmen, the Germans, the Swedes and at last the "Pennsylvania Dutch,"—the most completely churched element in this country.

Here are large bodies of earnest Christians, who rival the most zealous of us in honoring Christ, with their churches, Sunday-schools, and higher institutions of learning, and their presence and their work are utterly ignored by our aggressive denominational partisanism.

What though the richness and fullness of the gospel as preached by them is nowhere surpassed; what though the people unite in the worship of the sanctuary as they do nowhere else; what though the religious instruction and godliness of their home life may with profit be imitated by Americans; what though their piety radiates in a lofty morality and makes a stable and progressive population, the sectarian propagandist can see them only in the light of admirable material to build up denominational missions.

Brethren, I should be derelict to the truth, I should not be faithful to my Master and my people, if I did not on this occasion record my humble protest against this treatment of a large body of excellent Christians, whose only delinquency is their not having been born in this country. And this protest is called forth, not only by the wrong which this proselytism inflicts upon these brethren of foreign birth, but by the wrong which it does at the same time to our American Christianity, the wretched exhibit it makes of the spirit, aims and methods which have gained currency among us. Simple-minded and confiding, coming from lands where they enjoyed what we seem to desire so much,—a united Christian church, these strangers behold here the church divided into a number of rival sects, competing for ascendency, shrewdly and strategically eying the foreign Protestant element, and contending for it as a means of swelling, respectively, their denominational strength. What impression does this make upon these newly-arrived disciples of Christ? What estimate does it give them of our form of Christianity? What confidence does it inspire in the dominant types of American church life?

They have an enlightened faith. They know the way of salvation. They know the rock whence they are hewn. They are quite sure of the ground underneath them, and with open eyes and devoted hearts they are making incomparable sacrifices to bring their unbelieving countrymen under the power of the gospel, and yet they find very frequently not only no sympathy, no recognition from their American brethren, but really their chief obstacle in the interference of American zealots, who with questionable devices are seeking to draw away from them the very souls whom they are striving to save. They find their influence undermined, their teachings and religious character slanderously assailed,—although any sciolist knows the doctrines of a great historic church, and the noble Christian virtues by which its people are distinguished.

We owe them substantial co-operation,—a co-operation most effective in bringing about results which we all most earnestly desire. Co-operation in the salvation of all classes is the watchword of the new turn which this Alliance has taken. The mighty task of giving Christ to this land, and this land to Christ, is what we have set our hearts upon. What is now pre-eminently needed is the wisdom which will so divide and deploy the multitudinous hosts of the church as to give to every one its specific work,—work which by the obvious indications and preparations of providence, it is best fitted to accomplish. There is no doubt as to the power of our leader; there is no doubt as to the ample resources and diversified aptitudes of his people; there is little doubt as to their real readiness and heartiness for the work: what is lacking is so wise a coalition of the different instrumentalities, such a distribution of the several gifts as will assure the greatest advance for the cause as a whole. For each corps to map out its own plan, and order its march, and choose its positions regardless and oblivious of those who have already occupied the same positions, means simply to fire upon our friends, and to court disaster and irretrievable disgrace.

If we have Christ's cause at heart, and not, to a greater degree, the Presbyterian cause, the Methodist cause, the Lutheran cause, we will so dispose all the confederated troops, so divide all resources, so distribute the advantages as to make all converge to the triumph of one glorious result. Instead of making any move, covert or open, through enlightened or misguided zeal, that may embarrass or cripple and weaken a friendly force, we will move conjointly upon the enemies' works, and make sure of a common victory.

Recognizing amid the diversity of gifts and callings the same spirit, acknowledging that in God's providence some have manifestly peculiar qualifications for one sphere, while others find themselves most effective in another, let us invoke the law of adaptation; let us make a rational division of labor; let us combine and thereby make sure of the greatest benefit to the whole. Each body has advantages, and each, disadvantages. In the work among the immigrants, the American is rich where the German or the Scandinavian is poor; but the latter are often strong where the former is weak. Between the foreign-born pastor and his countrymen there exists in advance a bond of sympathy and confidence. He is of their own blood. He understands their peculiarities, their prejudices, their temperament and their training, their susceptibilities and their singular trials. They in turn are familiar with the faith, the usages and forms which he represents. Every Scandinavian and nearly every German Protestant holds in his memory, if not in his heart, the elements of Christian doctrine. What he needs is to have these germs nurtured, these smoldering embers rekindled, these feeble beginnings or remains strengthened and vitalized. This can in every way be best effected by one of his own, one who stands near him, a kinsman. For such a one, so to speak, everything is ready, while a stranger is likely to confuse the faith of childhood, or to stifle it with novelties of thought or application.

It is God's plan that from among themselves prophets are to arise to teach a people. It is from a native ministry that we expect ultimately the evangelization of the heathen. And this principle applies to the immigrants. They do not know the voice of strangers. They distrust it. They misapprehend it. American clergymen are just as much strangers to them as they are strangers to America, and the American's religion with its divisions, its rivalries, its baldness of worship, its emotionalism and demonstrative piety, strikes them as something very strange. Their knowledge of its true character is limited. The reports of it in their European home are unfavorable and disparaging, and on settling here they think as poorly of our type of Christianity as we do of theirs—and from the same causes, ignorance and prejudice. Thus our evangelistic efforts among them encounter a wall of prejudice, and even when that is broken down, there remain very formidable difficulties and disadvantages. Circumstances being equal, one of their own number can accomplish more than ten of our denominational representatives. One thousand dollars expended through these natural channels will do more evangelistic work than ten times that sum expended in efforts to draw them into other folds.

Such are the advantages possessed by their own clergy. On the other hand, the material resources of these communities are utterly incommensurate with their opportunities and necessities. They carry forward, indeed, their work with an economy of outlay that is incomprehensible to the wealthy American churches. There is a humbleness about their undertakings, a modesty, and withal, a self-sacrifice which we are unable properly to appreciate, much less to imitate. A year's salary of one of their pastors is scarcely equivalent to what the average American receives per month, and in numberless cases, along with his proper pastoral charge, the minister serves a number of mission points. Yet even though done at such moderate cost, their financial resources are altogether inadequate to the demands of the work.

An organized congregation is the norm of Christianity. The conditions of a congregation are a house of worship and a settled pastor. To prepare, in addition, a corps of ministerial recruits, there must be higher institutions of learning. To compass all the necessary expenditures involved in these essentials, so that the vast opportunities may be seized, is beyond the power of these people, who have not been here long enough to amass American wealth. Where their work is most needed, in our large cities, which contain many thousands of their godless countrymen, there they find themselves in the greatest straits. The price of ground on which to erect church buildings is appalling, and yet without these, organized and enduring Christian work is out of the question. Furnish them with places of worship, and New York alone will in a few years return a score of new evangelical congregations composed of its immigrant population.

A cause like this, properly understood, must commend itself to our laymen of large means and larger hearts. It is a cause that implies nothing less than the spread of orthodox Christianity among the immigrant masses, the maintenance of Christian education, and the strengthening of all the foundations on which the republic is resting.

What opportunities open here, and what harvests they promise is illustrated by the generosity of Christ Episcopal Church, St. Louis. Fifty years ago it took compassion on a colony of pious Saxons, and for three years allowed them at a nominal rent the use of the basement. From that little Saxon congregation, whose very life was conditioned by this friendly consideration of a sister church, there has developed in half a century a body of Christians now aggregating over one thousand ministers, fifteen hundred churches and three hundred thousand communicants, and their influence in saving our German population cannot be overestimated.

Again, a few years ago, the Hon. R. S. Cable donated $25,000 to a Swedish college at Rock Island, an institution that now maintains fifteen professors, enrolls two hundred and fifty students, and sends forth, annually, waves of Christian influence that must have the most salutary effect on our Swedish fellow-citizens.

Such examples of recognition, sympathy, and substantial cooperation do more for the evangelization of a large class of immigrants, than all the machinery and special work that ever has been or ever can be devised.

It is no utopian scheme that is here presented. It is not even something new. The first distinctively German colonies in this country received aid for the support of pastors and the erection of churches from the "Society for the Promotion of Christian Knowledge," and that with no thought of making Episcopalians of them. The theological institution in which I have the honor to teach, and which was for years the chief source of ministerial supply for my denomination, owes a large measure of its prosperity and ever-widening influence to the generous sympathy of New England Congregationalists, who fifty years ago donated the funds for a second professorship.

If it be objected that this means simply that Christians from other denominations shall contribute to the building up of one in particular, I reply that a policy which will build up an evangelical church is in every way preferable to a policy that obstructs and weakens it. There can be no successful Christian activity that is not attended by the increase of one or more denominations, unless we propose to found a new one. The spirit of Christ desires to see all prosper, multiply, and advance. Why not, then, so distribute resources, aptitudes, gifts and talents as to throw effectual support where it promises to reach vast multitudes of immigrants who are estranged from religion and who may prove dangerous elements of society.

We want these masses won, whoever may be most directly active in winning them. We want the gospel to have the supremacy over our great country, whichever of the denominations may be particularly advantaged by its universal diffusion. Our social order rests on Christianity. The simple application of the gospel is the solution of the problems of our time. Its conservative and uplifting power is the hope of our future. Wherever, then, we see men earnestly engaged in promulgating its teachings, let us do what lieth in us to promote their efficiency. The stronger their hands, the sooner will the work be accomplished.

Problems and complications may be involved in this proposal. We distinguish between the desirable, the ideal, and the practicable, but it is our duty to aim at the best the circumstances admit; and I am persuaded that the plan suggested is enforced by weighty and scriptural considerations.

1. It implies an economy of means. Why shall denominational zeal make its enormous expenditures to reach an element which the providence of God has made far more accessible to others, who with the fraction of such outlay can have a more thorough, and, perchance, a more enduring success? Why not conduct the Lord's business on business principles? Let there be no waste.

2. It coincides with the plan already developed and practiced by the Alliance—a whole-souled denominational co-operation. The days of sectarian jealousy, factional Christianity, are numbered. The age, the situation, demands that we combine on a comprehensive scale, the zeal, the resources, the beneficence of the Christian church, "so as to reach our entire population with the gospel." The course here advocated is simply emphasizing and applying this new departure, "a movement accepted in the spirit of duty, providentially laid upon it, and having the unanimous and hearty indorsement of leading clergymen and laymen of all evangelical denominations." We want to strengthen one another's hands; to supply reciprocally our mutual lack; to bid a substantial God-speed to all who love the Lord Jesus in sincerity.

Whoever then is most efficient in any particular sphere, whoever is best adapted to win a certain class, cheer him, encourage him, reinforce him, whether his shibboleth is yours or his. Let these foreign fellow-laborers in the Kingdom feel themselves strengthened and upheld by your attitude toward them, their difficulties diminished, their success multiplied by your co-operation.

The local alliance can be of great service in arousing public interest, in directing the beneficence of wealthy laymen, in bringing the unshepherded foreigners to their proper flocks, and to pastors best fitted to take care of them. When your visitors find a German or a Scandinavian send him to the church of his fathers, the church in which he was baptized and reared, the church of his vows. Send him to his spiritual mother, remembering there is no place like home. Let the wanderer be brought once more into scenes that will recall the most solemn hours of his life, and you have secured the best condition for bringing him under the power of grace. It was an approved policy in the conduct of the late war to officer Irish brigades with Irish commanders, and the Germans were wisely allowed to "fight mit Sigel."

If we were not restrained by sectarian bias and jealousy, if we were more imbued with the wisdom and spirit of the gospel, we should long ago have effected organizations to aid these Christian immigrants in their evangelization of their countrymen, along the line of their own usages and traditions. If the hour has not yet struck for associate measures, surely it commends itself to individual effort and generosity.

3. A co-operation like this would repress the rampant denominationalism, which is the reproach and the weakness of our American Christianity. It may not be the antichrist, as some have thought, yet it doubtless is the demon of our American system which by common consent must be cast out. It has seriously blocked the path of the gospel both among natives and immigrants, and has been the theme of endless derision. To check this zealotry and at the same time convince the stranger that your foremost concern is his moral and spiritual welfare, would be a vantage ground of immense importance in the effort to convert men to Christ.

4. It would cultivate the love which is the badge of Christianity. It would once more make the world say, "How these Christians love one another!" They are all brothers, divided by no selfish or partisan lines. We have hardly reached a dizzy height of Christian perfection so long as the measure of our zeal and activity coincides with the advancement of our party, and our purses open or close with the prospect of denominational aggrandizement. In war, the officer who declines to serve where special glory may accrue to a rival is usually dismissed from the service as one lacking in patriotism.

5. Such co-operation would be an incalculable triumph to the

church as a demonstration of its essential unity under divergent forms. It would show us to be one united host, animated by one spirit, looking towards a common aim, each rejoicing in the respective triumphs of the other, each determined to know nothing but Christ and him crucified. And in our yearning for a fuller realization of this unity, the more comprehensive the co-operation the more powerful and convincing the demonstration.

6. It would enrich the individual with spiritual blessings. It would open the gates to the pent-up graces. It would deepen the soil under the culture of the spirit. It would bring the inheritance promised to those who give, hoping for nothing again. It would represent the highest form of Christian liberality, the most beautiful expression of that charity "which seeketh not her own."

THE FRENCH CANADIANS IN THE UNITED STATES.

By Rev. C. E. Amaron, Springfield, Mass.

I thank God for the privilege and opportunity of standing on this broad evangelical platform, to deliver a message, which as years go on, more and more burns my heart. I praise God that this distinguished body of earnest Christian men and women, are turning their attention to a problem, which, taken in connection with others akin to it, effects in a most vital manner, the destinies of two great peoples, the American and the French.

Up to very recently, New England and the rest of the country have been almost asleep on this question. The fair heritage, left to your sacred keeping by your noble ancestors, the Pilgrims and the Puritans, has been slipping out of your hands unawares. The politico-religious institution which controls the French Canadian masses of this country by wise, well directed and efficient methods, but in a manner unnoticed by you, and by reason of your honesty and good faith, has been massing for years her forces in New England, for purposes which I can but touch upon in this paper. In order to succeed, the French hierarchy by reason of the principles upon which she rests and without which she cannot exist, has felt obliged to put herself in conflict with your American institutions, with your American civilization and life.

It becomes our duty, by wise and careful methods, by the methods advocated by this Alliance, to show to the French Canadians of this country that they have everything to lose by taking an attitude of hostility to your institutions, and everything to gain by adapting themselves to their new conditions.

The task is not an easy one, in that it involves, in the case of thousands, the removal of ignorance, of race, and religious and non-religious prejudices of long standing, and consequently deeply rooted. The duty is all the more difficult because the New England of to-day, to which God intrusts the work of converting to evangelical truth and right principles of government these thousands of foreigners who have invaded you, is no longer the New England of cherished memory. The founders of your world-renowned states have gone, and with them some of their integrity, manliness and devotedness to principles. Many of your cities and towns and rural districts are filled with those of a different race and religion, who do not wish to change their old traditions, methods of education, manners and customs. The question, then, which concerns us all, you as Americans, us as the representatives of French Protestantism in the United States, is this:

1. Has this country anything to fear from the French Roman Catholic portion of the foreign population? Is there a call for the immediate action, for which we earnestly plead?

We answer most emphatically, there is.

1. *Because of the extent of this French Roman Catholic invasion.* The most sober statisticians place the number of French-speaking people in this country at 1,500,000. Of these, 1,000,000 are French Canadians, the others being French, Swiss, and Belgians, scattered all over the country. The New England states have in round numbers 400,000. There are about 40,000 French Protestants in the country, and 60,000 or more French Canadians are practically churchless, and living without God or hope, and your free institutions, without positive Christian teaching, are swelling that number.

In many places they have the majority, and in others they hold the balance of power. The burdens of the church in Quebec are such, that the people are compelled to emigrate. Every month brings its hundreds and thousands. They fill your factories, they are pushing out other labor. They are buying up your farms and filling up every place left vacant by Americans.

2. *Because of their marvelous power of increase.* Not only are they now very strong, but they are increasing by birth at a marvelous rate. The priests tell them to marry young, and enforce the duty of raising a large family for God and the church. The family of ten or fifteen children, is the rule rather than the exception. The condition of things in New England, among Americans, in this respect, is well understood by the clergy, and the French are told that God will bring to naught a nation with so many childless homes, while he will exalt a people that fol-

lows his laws, and place in its hands the reins of power. And this, sir, is not only gospel, but downright common sense.

3. *Because of the insatiable thirst for empire found among the leaders of this race.* It is no longer a secret that the French Roman Catholics of Canada are forming plans and taking measures to break loose from the confederation of provinces, with the purpose of forming an independent nation, subject to the Pope of Rome. Not only this, but having now the control of everything in the Province of Quebec, they purpose encouraging emigration to the New England states, as much as possible, and by keeping the French away from American influences, by inculcating race prejudices through the parochial school and the Roman Catholic press, by perpetuating the same system of education as that in vogue in Quebec, they hope to Romanize, with the help of the Irish, these states to such an extent that they will be able to control the body politic, and in time convert New England into a New France. Bishop Lafléche, of Three Rivers, Quebec, predicts a drawing together of the French element of New England and Quebec, into one French Catholic nation.

Is it wise for you Americans, under the impulse of that dangerous optimism, by reason of which Rome has been able to make herself already so strong here politically, to do nothing more than ridicule these well-defined plans? Have they not been in a large measure carried out in British Protestant Canada? Is it true, or is it not, that New England homes, of the type you need to maintain your national life, are not multiplying in anything like the ratio of French Catholic homes? Is it true that it requires four or five American families to make one French Canadian? Such are the facts, and unless educationalists, Christian politicians, and reformers, take hold of this question fearlessly, unless they adopt strong measures to Americanize the French and Irish Catholics, Romanism will rule New England in the near future just as surely as it rules Canada to-day. Optimists, as I say, shrug their shoulders and ridicule the idea. This is precisely what English Protestants have been doing in Canada for years. The efforts of the brave missionaries who worked so heroically, who bled and died to give the gospel to the French of Canada, were little appreciated by English Protestantism. There was no need of such a work. Conquered Canada, it was thought, would always have to submit to Protestant England. But what has been enacted of late? The 70,000 French of the conquest have become 1,240,000. The church which controls them has become so powerful that it controls the Province of Quebec, and through it the Dominion parliament, that does not dare to veto a bill, the unrighteousness of which is admitted on all sides, and the opposition is so afraid that it does not dare say a word against it. The Province of Quebec openly declares its intention, through its Premier, to become a French Catholic nation. The public-school system of Ontario is shattered at Rome's demand. English is banished from many schools of that English Protestant province, and the Roman Catholic catechism is taught even to Protestant children in schools subsidized by the state. These historical facts need to be weighed by New Englanders. They are of such a character as to lead men to think, and should help to save this country from that dangerous *laissez faire* policy followed by Protestant England, the sad results of which are seen so clearly to-day in the Dominion.

4. *Because of the religious and political principles which govern the bulk of this immigrant population.* The fact that the French Canadian population is under the power of Ultramontanism, constitutes a fourth reason for special concern. We have often been asked by business men, by professional men, by politicians and by ministers, why we put ourselves in conflict with Rome? We are asked why we have not more breadth and charity? To these questions we answer, that we do not put ourselves in conflict with any one. We, as French Protestants, believing, as all Protestants do, in the principles of freedom which breathe in your Constitution, believing that our countrymen are to be gainers in every respect by coming under the influences of free institutions, claim that it is our privilege, right, and duty to enlighten them on these vital questions.

For more than three centuries they have been under the guidance of a church which has educated them at her will. She has had the molding and fashioning of the French Canadian nation. At the beginning of the colony she had large sums of money for religious and educational purposes, and boundless territories. All, in one word, that could be asked to make a nation great. The whole world knows what the results have been, of the system of education and religion which is being perpetuated among our people here. Over 1,000,000 have been forced to leave one of the finest countries of America, because they could not find there their daily bread.

Is it not our bounden duty to say to our unfortunate countrymen, "We have something better than ultramontanism to offer you. We offer you the liberty of the gospel of Christ. You have been suffering loss throughout these centuries, and unless you give your first allegiance to the constitution of this nation, which insures for you liberty of conscience, you cannot grow, you cannot prosper."

Ah! with what regret do we look back over the sad pages of our history! Going back to the cradle of our nation, we see our Huguenot fathers establishing their colonies, some of them under the direction of the noble Caligny, and we picture to ourselves the greatness to which New France would have attained had its destinies been shaped by our God-fearing Huguenot ancestors. But we also see persecuting Rome disbanding these Huguenot settlements, driving them back across the sea by royal edict, in order that she might reign supreme; and with bitter sorrow we behold our nation in abject ignorance, groaning under the weight of the mediæval chains which Ultramontanism has forged about her and so firmly riveted. We ask you, American people, you who owe a lasting debt of gratitude to our immortal John Calvin, who has left his stamp on your New England theology and life, to help us to restore to our benighted countrymen, the saving truths of the gospel of Jesus Christ. God bids you do it. There are many earnest souls craving for the fuller light of salvation. They have no peace, because, not knowing the righteousness of Christ, they are striving to save themselves by satisfying the law, the demands of which he met for them.

But leave, if you please, the pious French Canadian alone, —although he is the one to thank God the most when the fuller light of the gospel comes to him,—here is a fact that stares us in the face, and which I, in conscience, must mention:

When individuals and nations have been, for a succession of years, under the power of a system of absolutism and dogmatism, there comes a time when the intelligence and conscience revolt, and then nothing short of godlessness and the license and anarchy it leads to, can satisfy them.

And, men of God, I say it most solemnly, this is the great danger and calamity which threatens my countrymen in America. We see the beginning of it in all the French centers. Our intelligent men, our educated men are losing all faith. It matters very little that they put themselves down as Roman Catholics when the census is taken,—they are of the church of the unsaved.

A few years more of this religious indifference, which leads to an abandonment of all principles of morality and righteousness, and the church of Rome will be as powerless in controlling these masses, as is a child to keep back roaring Niagara. The history of France and Italy speaks to you in tones loud and solemn. If ever there was an opportunity for a repetition of the blessed experiences of the McAll Mission, it is offered to New England and New York to-day. May God help us to seize it. He bids us do it, and unless we heed his command and convert to Christ the French, and thus make of them allies in the great work of building up this nation, they will be a source of untold trouble in days not far off.

II. *Can New England and America succeed in bringing these masses into harmony with your Christian civilization?*

This is the practical question which the wide-awake minister of the gospel, and the Christian patriotic business man ask. We answer again as men of faith, yes, in a very large degree, if we are willing to take proper measures; if we are ready to admit the changed and changing condition of things among us, and adapt our methods of work to the new situation.

A great mistake is made by many good people, by thinking that the French are going to be converted to right views of truth by the sole agency of the public school and the English-speaking church. The fact is that there are proportionately fewer French children in your schools to-day, than five years ago. The priests, looking at your schools from their stand-point, tell their children, that if they wish to retain their nationality and obtain the power they covet, they must attend the French parochial school, where the education is on French Canadian lines, a *fac-simile* of the education of Quebec. We must convince our people that this is a wrong conception of things.

How is this to be done? The American press does not touch the question very much, largely because what is said on the other side finds expression in French papers very little read.

Must we look to the American pulpit? The pastors say they have more than they can do and it is with difficulty that they can spare even a service when we would present these matters.

Then so far as the work of evangelization goes, very few French find their way into your churches. The work must be done through the agency of the French Protestant Christian man and woman, able to adapt themselves to the peculiarities of their own people, and who by love and kindness will disarm them and convince them that they have their highest happiness in view. We can expect no help from those who have been made liberal, without having been made Christian. They will work for Christ when it suits them, for Rome when it helps them and for Satan when it pays them. In a very imperfect and incomplete way, I have given the situation. How shall we meet it?

The whole question resolves itself into a religious one. Make evangelical Christians of the French Canadians and the problem is solved.

The only thing to do is to follow the injunction of Jesus Christ and go and preach the gospel to the French. Talk of charity! Why, sir, it is because we have love for our separated brethren, that we insist that the pure gospel of Christ be given them. There is no virtue, there is no breadth of view, there is an utter absence of charity in that debilitated phase of Christianity that would place all phases of religion on a par with evangelical truth and thus allow deluded souls to groan and suffer, or to be driven to infidelity, by reason of error or superstition. I should be untrue to my convictions, and, I believe, to my Lord and Master, did I not thus declare.

How can this work be done? Just as all missionary work is accomplished.

1. The source of all power, the light of lights, the Bible, God's truth, must be placed in the hands of the French Canadians. In this nineteenth century, and under the banner of this great Protestant nation, the Bible is a sealed book for nearly a million, many of whom are now, and the majority of whom will be your fellow-citizens and voters.

2. Churches for French Protestants and the converts they can make, must be established, wherever there is need for them, and the pastors of these churches must speak with equal facility, French and English. Experience has shown that these churches very soon use as much English as French; the young soon learn

to prefer the English, because by coming to these churches they are brought in contact with a Protestant community, in which the English language prevails.

3. We must have a press imbued with Protestant principles, in sympathy with American life and modes of thought, to counteract the positively false, injurious, and disloyal ideas and sentiments, which are disseminated among the French by clerical papers. I would wish to have time to give you some samples of French Roman Catholic journalism in New England. Your Puritan blood would be stirred up.

4. The very methods adopted by the Alliance, if carried into execution, would bring about, in connection with the above stated, the most glorious results.

But to put this machinery into operation, we need men and women taken from the ranks of this population; men and women above all things consecrated to God, but also peculiarly gifted, well acquainted with Romanism, infidelity and evangelical truth, thoroughly educated, and to be successful, possessing a knowledge of French and English. And where, I ask, are these men and women to be found? A few have come from the Canadian church, but our brethren in Canada have too much need of their men to solve this big problem to let any more go, and are asking if you have an Eighth Commandment in your Bible.

Which of your colleges and seminaries is preparing such men for the work? Not one! Not only that, but we have not even the material to make such men. Our new-born French Protestant churches, formed of men and women who for years were under the blighting influences of Jesuitism, need much Christian culture before they furnish us full-fledged Protestant young men, who will become our Christian *colporteurs*, lay-workers, missionaries, pastors, and editors.

The logical conclusion at which we arrived before we put our foot on American soil was this one: Just as in Japan, Turkey, and China the need of the Christian college, with its preparatory department, was felt, so here we need a French American Protestant college, manned with professors conversant with French and English, with hearts filled with love of Christ and emptied of all narrowness and sectarianism, having as their highest aim to permeate the whole curriculum with the spirit of Jesus Christ. In the preparatory department, admit French boys belonging to families that are indifferent to all religion and education, and are growing up ignorant and preparing to fill the ranks of the vicious, and give them a proper Christian education, in view of consecration to Christian work. Then in the college department have them complete their course.

To that same collegiate course admit scores of bright Canadian young men who are in that transition state between their old faith in which they no longer believe, and what? . . . . The church of the saved, or the church of the devil! They need a college adapted to their purse, able to give them instruction in both languages and especially giving them a systematic course of Bible studies, which alone can save them from the whirlpool of infidelity to which they are hastening and into which so many have already fallen.

With tears, prayers, and faith, and if I must say it, with the life of one very dear to some hearts, who to-day is on the verge of eternity, the foundations of a college after this plan have been laid in Springfield, Mass. At its door, young men in quest of truth, searching after the true God whom they have never known, are knocking, that we may let them in. Christ claims them, we need them for the lifting up and salvation of our down-trodden race, you need them to help to save Massachusetts and New England from great and impending evils. And yet, with bleeding heart I say it, for want of room, for want of funds, we have been obliged to say to scores, "We can't admit you, you must stay out in the dark night of indecision, or indifference, or of Romish darkness."

Can this be any longer? No, I say, and you, with me say it.

You, men and women of God, never realized the work God had for you to do, at home. You will give us the small sum we need for the current expense of the year, $6000. You will give us the sum we need to add to our buildings that we may give a Christian education to two and three hundred students, both men and women. And thus doing you will save multitudes of perishing souls; you will help mightily in solving the grave problem of the assimilation of the foreign elements in this land; you will protect your institutions, now threatened on all sides; you will bring back your country to higher conceptions of truth and duty and hasten the day when the kingdoms of the world shall be the kingdoms of our Lord and of his Christ.

SLAVONIC POPULATIONS IN THE UNITED STATES.

ADDRESS OF REV. H. A. SCHAUFFLER, OF CLEVELAND.

MR. PRESIDENT, MEMBERS AND FRIENDS OF THE EVANGELICAL ALLIANCE: The name "Evangelical Alliance," has a very delightful sound to my ears. It carries me back to my boyhood's oriental home in Constantinople where those veteran pioneer missionaries, Drs. Goodell, Dwight, and Hamlin (whose face I rejoice to see before me in this audience), and my father, began the missionary work in the Empire of Turkey in the face of obstacles that seemed to pile up like Alps on Alps before them. And, sir, I remember well, that when I was still a boy, it was the Evangelical Alliance which came to the help of these veterans and heroes when they were sore beset by the enemies of all truth in that empire, and helped them to gain that glorious victory for religious freedom, and for the gospel of Jesus Christ which has been the greatest blessing that the Turkish Empire has had in many centuries. And when as a man it was my privilege to labor in the Austrian Empire for over eight years, where we suffered such religious persecution that at one time in the city of Prague and in all Bohemia, we were not allowed to meet for any religious purpose whatsoever, I went to Basel to the great meeting of the Evangelical Alliance in 1879, and there I had the pleasure of bringing the subject of religious liberty in Austria before that august body. There I found your own representative in the person of Dr. Phillip Schaff, who had taken the trouble, to the astonishment of our European friends, to go all the way from London to Austria to find out whether the facts were such as had been represented to him in England. When the Evangelical Alliance found that we were being oppressed, and that certain Christians in Austria were not allowed to meet for any religious purpose whatever, because they did not belong to one of the acknowledged state churches, they sent an influential deputation to the Emperor of Austria, and he, though a Catholic, gave us what we asked for, so far that, from that time to the present, the American Board's missionaries have been able to work for the population of that empire. You can see what joy it causes me to stand here on this platform, on the platform of an Alliance of all evangelical churches, that stands for the truth, for the church, for religious liberty, and for the proclaiming of the gospel to all who have it not.

I find myself in the same position with my brother who has just spoken. Almost all that I have to say, is concerning Christian work for Roman Catholic populations. I feel it, the air is surcharged with irritation on this Roman Catholic question, and it is a delicate matter to talk about the subject which has been assigned me by your committee, and therefore, it is perhaps well for me to say a word with reference to what have been my principle and my practice in all the years I have been working for those who belong to nominal Christian churches in Turkey, and to the Roman Catholic church in Austria. I have made it a principle in all I have done for these people, never to attack their church, however erroneous in teaching and practice. I have believed that by attacking it I should only repel those who firmly believed in it, and if they sat loosely to their church I should most likely knock out from under them the foundation of their religious belief, and might drive them more rapidly into entire skepticism. That has been the policy of the American Board, everywhere, of their officers and of their missionaries. I have always believed in overcoming error with posiitive truth, saving truth, God's truth concerning sin and salvation, and I have found that if Catholics could be led to read the Bible, they soon enough found out the errors of the Romish church. But when addressing Protestant audiences and seeking to enlist their sympathy and aid for missionary work among Catholic populations, I have found it necessary to state the reasons for attempting such work. I feel it my duty to tell the simple facts, to tell them as my brother has just told them, in sorrow and in love.

There are Protestants who think that Catholics are well enough off, that their church is a Christian church, that they have the gospel and we need not trouble ourselves about them. Such people,—yes, we all, need to know the *facts*, soberly, temperately, honestly stated. In the old ante-Rebellion times there was a good deal of fanatical and denunciatory anti-slavery agitation,—there was also cowardly hiding of the truth and selfish compromising of principle. Both were mischievous. We must steer between Scylla and Charybdis. We must avoid all bitterness, malice and clamor, and as far as the interests of Christ's cause and of perishing humanity demand it, we must tell the truth in love. If our hearts are breaking with Christ-like compassion for the multitudes who are starving without the bread of Life, and with the spirit of Christ-like forgiveness toward those who are leading them astray, there is no danger of exciting prejudice or passion by telling the truth. It is in this spirit that I desire to speak of the Christian work we are doing for the Slavonic populations of the United States.

I. "*The Slavonic populations in the United States*,"—what are they? They are *Bohemians*, *Poles*, and *Slovaks*, or *Hungarian Slavs*, with a slight admixture of other Slavonic nationalities, such as the Russian and Bulgarian.

1. The *Bohemians*, including the Moravians, who together form really one nation are perhaps best known to us as the people of John Huss. They were converted to Christianity in the ninth century in consequence of the labors of the two great apostles of the oriental church to the Slavic race, Cyril and Methodius. Though this people came early under the spiritual jurisdiction of the occidental church, they bravely contended for centuries against Rome's efforts to impose on them the celibacy of the priesthood and the Latin liturgy and to deprive the laity of the cup. It is interesting to note, in passing, that we of the Anglo-Saxon race have a close connection with Bohemia, in her struggle for evangelical truth and liberty to confess it, for it was Wycliffe who gave us first the whole English Bible, who was really the theological father and teacher of John Huss. A Bohemian queen sat upon the throne of England in that day and the intercourse between the universities of Oxford and of Prague was productive of the best results in spreading the doctrines of the Reformation in Bohemia.

When, in the latter quarter of the fourteenth century, that greatest of Bohemians, John Huss, defended the theological theses of Wycliffe in the ancient University of Prague, exposed the corruptions of the Romish priesthood, and preached the pure gospel with fervid eloquence in the famous Bethlehem Church of Prague, multitudes joyfully accepted his teachings and leadership, and his death at the stake by order of the Council of Constance in 1415, only served to give such a mighty impulse to the doctrines of the Reformation that erelong four fifths of Bohemia had accepted them. Then followed the dreadful Hussite wars; awful atrocities were committed. At Kuttenberg four thousand Tavorites (Protestants) were thrown into the silver mines. In the second half of the fifteenth century arose that noble and truly Christian church of "The Bohemian and Moravian Brethren," whose spiritual descendant is the Moravian church of to-day, —though the latter originated and grew up on German soil. The conflict with Rome and her vassals continued with varying success until 1620, when the awful Thirty Years' War, with fire, sword, and exile, completely crushed out Protestantism, killing or driving into exile more than 2,200,000 of the 3,000,000 of Bohemians. No nation ever made a bolder stand for the truth and for liberty to confess it, and no nation can boast a grander array of martyrs,—their highest noblemen taking the lead and dying on the scaffold before the nation with holy heroism,—even with triumphant joy. I have held in my hand the sword on which are engraved the names of twenty-four of those noblemen who died for their faith, because they would not with one single word or stroke of the pen deny it, or give in their adherence to Rome.

For one hundred and sixty years it was a crime for a Bohemian to be a Protestant, but some sparks were preserved alive under the ashes, and when in 1781 that enlightened monarch Joseph II. granted to Protestants the right of being tolerated, though under grievous restrictions, multitudes gladly availed themselves of the chance to throw off the hated yoke of Rome. Though to-day the constitution of Austria "guarantees full freedom of faith and conscience to every one,"yet it is a sad fact that the three only Protestant churches recognized by law (Lutheran, Helvetic Reformed and Herrnhut) suffer heavy disabilities and all others are treated with such increasing rigor that it is becoming more and more difficult for them to even exist. Rome's intolerance in Austria increases, notwithstanding the fact that, since the infallibility of the Pope was promulgated, the Romish church has almost wholly lost its hold on the credence of educated men. Of the moral condition of Austria, I have not time to speak in detail; suffice it to say, that every intelligent person who has lived any length of time in a Roman Catholic country knows that Rome rules only to ruin.

From such a grand and sad past, from such a melancholy present, the Bohemians come to our shores. They are almost all of the poorer classes, almost all born Catholics, and almost all come with the one desire to better their temporal condition. What they *need* most we shall presently see. I will only add here that, unless reached by the elevating influence of the gospel they are in great danger of getting harm rather than good in America, owing to the prevalence and rapid growth among a very large portion of them, of intemperance, indifference, materialism and infidelity.

As nearly as we can estimate there are about a third of a million Bohemians in this country.

Perhaps you would like to hear a specimen of their language.. It is a Slavic language, the Bohemians being one branch of the great Slavic race of eighty or ninety millions, of which the Russian people is the largest representative. [Mr. Schauffler then spoke a sentence in the language.] It is quite a good sounding language, though it is a little hard to twist your tongue around some of the words, as for instance in pronouncing the *r*, with an inverted circumflex over it, you must roll the *r*, and splutter an *sh* simultaneously. It is a language full of grammatical forms, so it is difficult to learn. The Polish is a cognate language. You know that Sydney Smith said that to pronounce a Polish name you must sneeze three times and say "ski."

2. Turning our attention to the million or more of Poles in America, we find a problem much more difficult of solution for the Christian church than that presented by the Bohemians.

We think of them as the brave people without a country,—a people contending against fearful odds with the crushing power of three empires, to save their nationality. We think of them as the people of Kosciusko, that hero of lofty patriotism, who with five thousand Poles met and defeated a greatly superior Russian army marching on Cracow,—the friend and adjutant of Washington, who came to help us gain our liberty when his own country lay under the heel of conquerors, and at length fell in battle against the Russians, pierced with wounds, though not fatally, and exclaiming, "*Finis Poloniae*,"—"the end of Poland."

Though Poland has no such grand past Reformation history as Bohemia,—no John Huss and no Bohemian Brethren church,—yet its heroism, and its sufferings, and the sympathy, and aid of one of its greatest sons should appeal to us with irresistible force. Still more should we be touched by the fact that those who come to our shores are mostly very poor; that they are spiritually still poorer, and so tyrannized over by their priests, who rule them with a rod of iron, that violent outbreaks are not unfrequently the consequence,—as in Detroit, where the two large parties, for and against the Bishop, have been for years in a state of chronic and bitter warfare, which breaks out into violence, unless repressed by police power.

The Poles confidently assert that they number much over a million in this country. When I remember that I know of seventy-nine places in at least fourteen different states in which are Polish churches, some very large ones, and in some places more than one, and when I think of the size of some of the Polish colonies, I am inclined to accept their figures.

3. The Slovaks, of whom there are reckoned to be about one hundred thousand in and around Pennsylvania, come from Hungary. They are mostly very poor and very ignorant, and many of them so degraded that the Bohemians and Poles look down upon them with undisguised contempt. One who has worked among them says, in a recent report:

"Most of them come from northern Hungary, where they are herdsmen, farmers, or work in stone quarries; only a few are acquainted with some trade. No arts are to be found. The soil is very poor, their labor yields scarcely enough to buy the scantiest food. In religious education they are greatly neglected. All the religious training is in the old superstitions and errors of the Greek church, and the fallacies of the Roman Catholic church. Even those who incline to Protestantism have no knowledge of the new birth. If they are unhappy in this life, pressed by want, and not hearing the sweet voice of their Saviour, surely they shall be more unhappy in the world to come. Though Slovaks are scattered over the whole world, yet the largest number have settled in America. They sell their last cow for a low price, and if that is not enough they borrow money at a high rate of interest to cross the ocean into the promised land. If they are not protected here from the corrupting influences of society around them, they are destroyed. They give themselves up to drinking, and altogether neglect their families. Every one who is acquainted with their wretched life must weep. The best poet could not describe their woes." So writes one who lives among them and knows them well.

Many of these people live herded together in colonies, ten or twenty men in a couple of small rooms, with one poor woman to do all the work for them. Mr. Powderly was so incensed, not long ago, in Scranton, Penn., at what he himself saw in one of these pens that he wrote a scathing article in one of the public prints, denouncing the man who allowed any such state of things in his house.

Drunken rows, quarrels and stabbing affrays are not uncommon among them, and Slovaks were caught robbing the dead after the Johnstown flood. Scarcely any class of our foreign population is in so lamentable a condition, physically, mentally, and morally, as the Slovaks.

II. "*The Slavonic population of the United States*,"—WHAT DO THEY MOST NEED?

They need American wages for work; they need American homes; they need American freedom; they need American education for their children; but above all they need the gospel which has given us all we have that is good and noble.

Without the gospel, they either squander their wages in riotous living or hoard it and worship Mammon. Without the gospel they can have no home worthy of the name. Oh! the wretchedness of many Christless homes all around my own! Without the gospel the second generation grows up with more intellectual power, it is true, than the parents possess, but with even less of the restraining power of religion and become a most dangerous element; without the gospel, freedom becomes license and lawlessness. I could illustrate these statements abundantly from what I see and hear around me every day.

But have they not the gospel? No! I say it with the utmost deliberation and deepest sorrow, our Roman Catholic population has not the gospel, excepting so far as we Protestants furnish it to them, and then Rome does all she can to deprive them of it. I have lived among and worked for Catholics sixteen years,—in Austria and in this country,—and I know whereof I affirm. I do not stand here to denounce Rome for this; that could not tempt me to leave my pressing work for souls; but I would go to the ends of the earth to plead the cause of our spiritually oppressed Roman Catholic population, and to persuade evangelical Christians to give them the Word of God. Any one who comes into such daily contact with them as I do, knows well that the priests will not let them have the Bible. To prove this it is not necessary to go to Austria, where colporteurs are not allowed to *sell* a single copy of the Bible, but are confined to gathering subscriptions for copies of the Word of God, which must then be sent to the subscribers by mail. All around us in this country the Romish priests are doing all they can to prevent their adherents from owning and reading the Bible. The priest of a large Polish colony not far from Bethlehem Church in Cleveland, told one of my church members who worked as a colporteur, that he had burned seventeen Bibles which we had sold to his people. A Bohemian Catholic priest whom I personally know, learning of the work of our Bible-readers, sent around young Catholic women to spy out the Bibles in the houses of his parishioners. Those possessing them, if unwilling to give them up, were threatened with expulsion from the Catholic Mutual Aid Society. In Berea, Ohio, a Polish woman said to one of our Bible-readers who had offered her a Bible for sale: "I should like to take your book, but the priest said to me, 'You would do better to take the money and buy beer with it; that book is all upside down and you will not get any good from it.'" In Chicago some little Bohemian girls who attended a Protestant Sunday-school, felt compelled to hide their Bibles in their straw mattresses to prevent the priest from getting hold of them. These incidents illustrate what everyone acquainted with the Catholic population knows. The reason is patent. No sooner does a Catholic begin to read and understand the Word of God than his eyes are opened to the errors and delusions in which he has been brought up, and his faith in the church is thereby shaken. The tyranny of many of the Romish priests over their people is also a well-known fact. A young Pole, now a member of the Cleveland Bethlehem Church, was told by his priest (the one above referred to as having boasted that he had burned seventeen Bibles), that he must pay $25 toward the erection of the splendid new Polish church. He pleaded poverty, (he was a night laborer in a factory) but promised to contribute $15. The priest insisted on the whole amount first demanded, and threatened to blot his name from the list of church members if he paid less. The poor fellow went away in great distress, and fearing lest he should lose his soul by being excommunicated from the church which his mother had taught him to believe was the only church in which he could be saved, went again to the priest and offered to try to pay the $25, but the priest rebuffed him and told him that his name was already erased from the church record. The young man went away well-nigh in despair, but meeting a Bethlehem Church member was invited to our services. There he found the Word of God and peace in believing on Jesus Christ, and now he is in training to become a missionary to his own people.

I have a letter from my honored follow-laborer, Rev. E. A. Adams of Chicago, who was ten years a missionary of the American Board in Prague, Bohemia, and has been working since 1884 among the forty thousand Bohemians of Chicago, in which he gives the following testimony: "I am confident that instead of aiding the people into a better intellectual, moral and spiritual development, the Romish church is a most powerful hindrance to them in this respect." I will not detain you with reading the whole letter. After going on to prove the first two points he says: "The Romish church does not attempt to cultivate the spiritual nature of the people. It leaves those of them who have any earnest thoughts in utter despair with regard to the future. The death-bed of a Roman Catholic is, as a rule, destitute of comfort. His practical outlook is into a purgatory of indefinite duration and excruciating torment. The gospel of the grace of God is not presented to them and they know nothing of its consolations. A sensitive and at the same time imperfectly enlightened conscience under Roman Catholic influence is, and must remain, only a source of torture, and the most earnest and faithful ones will suffer most. Taking these facts together there can be no question of the pressing need of evangelical work among this class of people. They are trained to be religious without knowing what Christianity is, and to believe that their church is above everything else. The result of this training is two-fold. Those who remain faithful to the church are destitute of real manhood and womanhood, and those who see the falsity of her claims are in the greatest danger of becoming atheists and infidels." It is notorious, as my brother who has just spoken has told you in regard to the

French, and as Mr. Adams testifies in regard to Bohemians, that intelligent Catholics becoming disgusted with their church and their priests in this country as well as in the old, easily go over into the worst forms of skepticism and infidelity. It is claimed that of the twenty-five thousand Bohemians in Cleveland one half have fallen away from the church in which they were born, into more or less pronounced unbelief. This is, in fact, the worst effect of the influence of Rome in this and other lands: knowing nothing practically of any other form of Christianity, those who become alienated from Rome are most likely to cast off all faith in supernatural religion.

III. Can we give the gospel to the Slavonic peoples within our borders?

This is a serious question which has puzzled many good people, but facts prove, beyond a peradventure, that it can be done. When, seven years ago last October, I was called to Cleveland, Ohio, to do the first missionary work ever attempted for its twenty-five thousand Bohemians, this problem confronted me. Though the American Board had then been doing missionary work in Bohemia for ten years, we had never done anything for that people in this country. Many years ago the Presbyterians founded a Protestant Bohemian church in New York City which still exists, and they have two or three other churches in the West; and the Methodists and Baptists have begun to work in Chicago. But the Congregational body was the first, as a denomination, to enter into this work among the Bohemian population through its Home Missionary Society, six years ago last fall. It was a mustard-seed beginning. The enemy of all good had many years the start of the church of Christ. Rome had its Bohemian churches in the three chief centers of the Bohemian population, but with strange infatuation was doing all it could by tyranny and greed to alienate and drive into skepticism those born into its communion. Then, false ideas of American freedom and new-born desires of gain, materialism and intemperance, the offspring of prosperity, and last but not least, a gross infidelity which was hailed as a deliverer from Rome's spiritual bondage, and as the true promoter of intellectual and material prosperity, had wrought untold mischief. Misled or repulsed by Rome on the one hand, and on the other, left by Protestant Christians to their own devices. what wonder that these active and powerful influences should have done irreparable damage to the Bohemian population of Cleveland?

The few Protestants among them were but a handful, and felt all too keenly the chilling influences that surrounded them. The second generation of Bohemians was largely growing up with less moral and religious training than their parents had received. At first there was hardly a ray of encouragement. The congregations were small. For over two years we could secure no place of worship of our own. For months I could find no truly converted soul. I shall never forget how happy I was when I met the first one, a young woman whose parents were strong infidels and engaged in occupations that tended to destroy all regard for religion; she had been drawn back into the maelstrom of the world, but her coming into our little Sunday-school, where she taught a class of Bohemian girls, was God's method of saving her. I learned with mingled interest and dismay of large Bohemian colonies elsewhere, for there was no one in all the land to help me work for them in their own tongue, and stem the mighty tide of adverse influences which was sweeping that interesting people on toward theoretical and practical materialism and infidelity. The outlook was dark indeed. All I could do was to encourage myself with the memories of what I had seen and experienced of God's wonderful working in Turkey and Austria under similar and even more disheartening conditions, and, looking up for help, seek in all possible ways to bring the Gospel to bear on the hearts and consciences of such Bohemians as would hear me, trusting God to make his word quick and powerful for conviction, and life-giving for salvation. I told my Congregational brethren of Cleveland that if they would have faith and patience to work and wait for results just as we do on foreign missionary ground, we could go ahead confident of success.

The result justified this expectation even sooner than I had anticipated. I will not detain you by going into details of the history of the mission. From the insignificant beginning has sprung the whole important department of missionary work of the Congregational National Missionary Society and its auxiliaries for our rapidly increasing Slavic population of between a million and a half and two millions. The work has extended from Cleveland to Chicago, where Rev. E. A. Adams is working with much success among the forty thousand Bohemians of that inland metropolis, with two preaching stations and a Christian Bohemian newspaper called *Pravda* (*Truth*), which has an increasing circulation among the Bohemians through the country; to Detroit, where we have a mission chapel and a Polish evangelist among the twenty-five thousand Poles of that city, who are divided into hostile camps bitterly fighting one another; to Berea and Toledo, where colporteurs and a Bible-reader have worked with success for the Polish population; to several Bohemian colonies on the east and west borders of Wisconsin, where the Bohemian missionary students in training at Oberlin have preached and done considerable work for several summers; to St. Paul and three other stations in Minnesota, where for two years and a half we have had permanent workers, male and female; to St. Louis with its oldest Bohemian colony in the country, where an ordained Bohemian preacher and his wife, a graduate of the Cleveland Bible-readers' School, have just been stationed; to Omaha, and several Protestant Bohemian churches in Nebraska, which latter field we have cultivated thus far chiefly by the efforts of missionary students from Oberlin, and which we are now prevented from occupying with permanently stationed preachers by unfortunate circumstances, of which I will only say that we are not responsible for them, and that they clearly prove the absolute necessity of a careful observance of inter-denominational comity and conscientious avoidance of all denominational rivalry, if the difficult and all important work for our foreign population is not to suffer incalculable injury.

It will be noticed that we have commenced work for the Polish population, which is much harder to reach than the Bohemian, but which, if we are to judge by its spiritual and social condition, needs it much more than many other portions of our foreign population. We are beginning to reach them in Detroit, Cleveland and Berea. We ought to be doing so in dozens of other places, but in this work we are now about where we were with the Bohemian work five years ago.

Among the exceedingly ignorant and degraded Hungarian Slavs or Slovaks, largely a very quarrelsome and dangerous element, we have this year commenced Christian work, as did the American Tract Society a couple of years since through a Bohemian colporteur aided by Presbyterian friends.

It is specially interesting that the Congregational Welsh churches of Pennsylvania are becoming much interested in the poor Slovaks, alongside of whom Welshmen work in the coal mines, and that the heart of one Welsh pastor has been so moved with pity for the Slovaks that he has devoted half his time to missionary work for them and is learning their tongue.

The missionary force permanently employed by the Congregational body in Slavic work in fourteen stations stretching from Cleveland, Ohio, to Michigan, Illinois, Wisconsin, Iowa, Missouri, numbers twenty-four, twelve males and twelve females, of whom thirteen are Bohemians, one a Pole, and ten Americans. Besides these the number in preparation for the work in the Oberlin Slavic department is eleven, ten Bohemians and one Pole; while the number of young women in training in the Bible-readers' School at Cleveland is seven, all of them Bohemians. Almost all of those in the course of preparation engage in active missionary work a part of the time. The Bible-reading pupils spend three afternoons a week in missionary visitation. Some of the Oberlin students spend the Sabbath in Cleveland, preaching and conducting Bible classes, and as far as possible, they engage in missionary work during the summer vacation. The whole number permanently in the work and in preparation for it is forty-two, of whom thirty are Bohemians, two are Poles, and ten, Americans.

What have been the visible fruits of this work thus far?

I can give you but a specimen or two, from which I hope you will see that the gospel is the power of God unto salvation for Bohemians and Poles as truly as for any other people in our country. I wish you could have been at the formation of the first church which was the fruit of our Congregational missionary work in this country, a year ago last March, in Cleveland. We had to wait five years and a half to form a church. Why? Because while there were young converts enough to form a church, the firmly imbedded old prejudices and old ideas made it more difficult to reach the older ones, and if we had received the children into the church and excluded the parents there would have been trouble in the family, so we thought it better to wait till we could receive the parents with the children. And there in the vestry of our Bethlehem Church sat the committee of ministers and laymen of our Cleveland churches to examine these candidates who were to become charter members of the church. And as we brought them in one after another, people of various nationalities (we do not shut out from the Bethlehem Church people who are not Bohemians, but have six nationalities represented there and always celebrate the communion in two languages and sing the hymns in two languages,—it is truly the communion of saints, a foretaste of the millennium) and as the committee examined these over seventy Bohemians and others, it was a perfect joy to hear the testimony that many of them gave. Some few objected and wanted to know if they were to be put through an examination like school children, but most of them gave very satisfactory evidence of being true Christians. Dr. G. R. Leavitt, who has had large experience in this kind of work, was the presiding officer of the examining committee, and there sat on his right hand a man who was afterward made the Bohemian deacon of our church (we have one Green Mountain man for a deacon, and one Bohemian), and when this brother was called upon he got up, he could not sit like the rest he was so full of joy, he had to get up, and what a story he told of his experience! Brought up in the old country in the Roman Catholic church, accustomed to the worship of the Virgin Mary, he told of the way in which God had led him. Reading one of the notices of our services which we were then holding in a Methodist Episcopal church, he went there to make fun of what he should hear, but the truth was brought home to his heart, and he was led to consider earnestly his condition. But when we moved to another locality,—we were then migratory,—he fell away and went back again to the Catholic church, but was so utterly disgusted with the priest who demanded of him five dollars for the forgiveness of his sins (perhaps he didn't think they were worth that), he went off into infidelity,—he has told me this himself,—he sat up half his nights in the tavern drinking and playing. One day I met his lame boy in the street and invited him into the Sunday-school. That touched the father's heart again. He came to Bethlehem, and three years ago next Week of Prayer he stood up in our evening meeting and in a way that touched all hearts told us how the grace of God had reached his heart, and what a heavy weight of sin the Lord Jesus Christ had taken from him. From that time he has been one of the happiest, most earnest, most faithful, most conscientious Christians that I have the pleasure of knowing. When he had finished his statement before the committee, tears were in our eyes and the chairman exclaimed, "That alone would pay for all that has been done here!"

I want to tell you very briefly of the conversion of one of the worst characters I knew in Cleveland, a man who was a regular anarchist, and whom the bosses in the factories feared to put alongside of other men because he spoiled every man he worked with. At our last communion we received that man into the church. And oh! how touched I was when he sat in our meeting clothed and in his right mind and, instead of complaining of everybody else and pitching into all the rich men, confessed his own sinfulness, and told how Christ had drawn him to the foot of the cross. And when I said to him, "My dear brother, this is but the beginning of good things,"—"What!" said he, with child-like wonderment, "is it going to be better than this?"

Now, let me take you for a moment to a Bohemian Protestant church away up there in Minnesota. Without a pastor they built a church, over nine years ago, and had never had a pastor, and after I visited them two years ago last summer I sent them one of our young Bohemians who had been a mill-hand, but after a two years' course in the Oberlin Slavic Department became a most acceptable preacher of the gospel to his countrymen. For two years he has been preaching there. With what results another of our young Bohemian brethren can best testify, who was up there last summer preaching to that colony. During four weeks of his stay men and women who rose at four o'clock in the morning and worked on their farms in the heat all day, gathered, to the number of twenty, thirty or forty every evening, to hear the Word of God expounded. When I visited that colony in October my Bohemian hostess told me how she had been touched by the words of our first brother of whom I have spoken, and how for three weeks she carried the heavy burden of her sin, till one day at her washing she dropped everything and clasping her hands besought God to have mercy on her; and then there dawned upon her a divine light, and joy began to fill her soul, and from that time she had felt the presence of Jesus Christ ever with her. She longed to carry the gospel to a community seven miles away. When I saw her teaching a large class of Bohemian women in the Sunday-school, and asked what would become of that, she told me the Lord would provide; she was going to leave that class to another woman, whom she had secured to teach it, and was going herself into the other district to gather together those who had nobody to teach them the Word of Life.

Such are some of the fruits. I could go on, sir, until, like the good old Scotch minister, I should preach you all out of this building, telling you of the work, of the call for it, of its blessed fruits, and of the joy in our hearts in seeing what God has done among the Bohemians, among the Poles, and is now beginning to do among the poor Slovaks in the mines of Pennsylvania. Dear friends, I lay the burden of this work upon your hearts. Let us stand together, friends of this Alliance. Let us be careful not to encourage a spirit of rivalry. Let ours be an Evangelical Alliance indeed; and if, instead of hindering one another and causing divisions by multiplying our organizations in places where there is not room for more than one to work, we work for these people with loving and earnest co-operation, in the true spirit of Christ, God will grant us still more glorious victories, and all this vast Slavic population that comes to this country as to the land of liberty and the land of the Gospel, shall be won for Christ, and marching in one grand phalanx, with the whole people of God from ocean to ocean, we shall see our country saved and God glorified.

AROUSING AND TRAINING THE ACTIVITY OF THE LAITY.

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THE divinest voice to be heard in Christendom, articulated by mightiest deeds of our modern Christianity, proclaims everywhere the *priesthood of the people.* It is the call of the Priest-King for the kingdom of priests promised him in the day of his power. Judged by the volunteering, it is the muster-day of his army. He has the dew of his youth. As foreseen in the military vision of the Psalmist-Seer, the march of the priestly people has begun. "In holy attire," the vestment of the common priesthood, "they offer themselves willingly." Not singly, but in whole battalions, they join forces, and march forward in phalanx movement, with an enthusiasm, holier and wiser, and therefore braver and stronger, than the crusaders ever knew.

Was ever such recruiting known as has gathered the youth of Christendom into one vast Sunday-school army, since, only one hundred years ago, that little band of young men in Gloucester joined hands and *volunteered* to save and sustain Robert Raikes' "ragged school," when there was no money to hire the paid teachers to conduct it?

To the flower of what army would we compare the hundreds of thousands of young men in the Christian associations of our land, and in the auxiliary bodies which they lead? What grander tactics are there than theirs, by which they already control the physical culture of the young manhood of the nation; by which they are building this year two millions of dollars into structures that are sanctuary, school, armory and drill-room, fortress, life-saving-station and home-parlor all in one; by which they man, equip, and fortify for Christ every strategic point, on whole systems of railways, not by sufferance, but by the urgency of the railway managers; by which their budget this year calls for and secures the investment of four million dollars of the business capital of this country.

Grander than earth's proudest legions is the "great multitude of women" who publish the Word in home and school, mission-bands and Temperance Union, and the thousand forms of woman's work for woman and for the world, through the church.

Fair as the moon, clear as the sun, terrible as an army with banners are the 600,000 youth who are looking forth from the Christian Endeavor societies of our churches, as an enlisted, sworn, disciplined force ready for active service on the field. With them and their allied young Christians of other names, new loyalty, unity, type of membership and ministry have been added to the church. Although this *is* the day of an aroused activity in the membership, it has come none too soon.

It takes a whole kingdom to save a whole world. It takes all the people to make a whole kingdom.

Fast and far is the world outgrowing our churches, with their class memberships and with ministries constituted of the smallest fraction of their class. We know the world seems smaller as it is drawn nearer together; but it is more complex. There is more of it all the while to win, save, master, in less space and time. It gains upon the church in the density and complexity of its life, faster even than the church's territory gains upon its area. Yet there are as surely diversified capacities in regenerated human nature as there are in fallen humanity. But they are dormant. How shall we awake them? Our greatest resources are undeveloped. How shall we arouse them? Talents of the first order lie folded in the napkin, dead and buried, lost to life because unused. How shall we resurrect them? Much of the energy, alive, aroused, and spending itself with glorious abandon, is misdirected and "spent." How shall we apply this precious power? Our leaders are trying to do the work of a thousand people instead of putting a thousand people to work. In the very existence of every church there should appear the freest offer of the gospel's divine power to every weak heart and struggling life, to every feeblest word and work for the good of fellow-men, to every right cause battling for life and supremacy. How shall the church become the kingdom it was meant and made to be on earth? The providence of God answers us both through the world's need of the church, and the Spirit's movements among the people to apply the Word to work its power to life. To arouse the whole membership to minister, then, these three suggestions seem to be prompted by God through our times:

I. Proclaim to the church *the priesthood of its people.* The ideal of the church in both Testaments is "a kingdom of priests." The bottom-most fact underlying the existence, power and promise of the Messianic kingdom in the One Hundred and Tenth Psalm is that of a whole people offering themselves willingly in priestly ministry. Through the Apostle Peter, God proclaims the New Testament church to be what, through Moses, he declared the church of the old covenant to have been, "an elect race, a royal priesthood, a holy nation, a people for God's own possession." "Laity" is not a New Testament word. Even the idea of such a class in the membership in antithesis to an exclusive ministry, is not to be found in the records of the church of the New Testament. "They that were scattered abroad went everywhere preaching." It knew no secularized membership, who relinquished, or, much less, were denied the right, duty and privilege of the freest exercise of the Christian's priestly prerogative. The ministering membership was its only recognized constituency. For at least two hundred years few were found to challenge what a great church Father took for granted, when in his appeal for priestly work, he asked, "Are not we laics priests?" Had they not all wrought as such, it is difficult to see how the early church could have won its mighty conquests.

Every evangelical polity recognizes the priesthood of its people. This does not deny the existence of the ministry as we know it, and know it to be essential to the church, but it pledges our Lord the Messianic promise of more help than that of any class in the church, however able or representative that may be.

In every great spiritual advancement and aggressive movement of the church, a new activity of the membership has been, not only an attendant result, but an impelling power.

The names of Luther, Zinzendorf, Wesley, and every leader in the great succession do not stand alone in history. They are the rallying points about which the men and women of their times were marshaled by the Lord of Hosts.

The increasingly significant name and place given the lay-representation in the ecclesiastical courts of almost all our denominations is the deserved recognition of their essential service by the whole church and her Lord. In all the splendid pageant of the Roman Catholic Centenary at Baltimore the most significant expression of the occasion found utterance through the meetings of Catholic laymen.

The rise of the church membership from a secularized laity to its primitive priesthood is at once the greatest movement and highest glory of our modern Christianity. It is clearly the movement of God in the life of our times. It heralds the day of Christ's power.

The proclamation of the priesthood of the people is a twofold arousement to activity. It not only is the divine call upon every one to work, but is the assurance that there is work for every one. A whole world of work is implied by the call for a whole people of priests. Many are kept out of Christian work by the narrowness of the prevailing idea of what it is. They think of it only as taking public part in religious meetings, or as making personal appeals to individuals, or as doing the work of the minister "in little." But the whole is greater than any of its parts. The gospel is "the gospel of the kingdom." "He made us to be a kingdom and priests."

The work of the church is as large when defined by life's need of it as in the letter of its written charter. All that men need it to be the Son of Man meant it to be. No more arousing call to activity is to be made upon people or ministry than to bring them into personal contact with the great world's need of the applied gospel. To hear the throbbing of the common heart is a new call to the holy office, a new ordination to service. "To every man his work" is given. One need not choose or refuse another's work. Because one could not if he would, or should not if he could, do the minister's work, is no reason why he should not do his own work. What that is will soon appear when we explore and survey the place for it in the hearts and homes, the lives and work of our fellow-men. It will leave no doubt that there is work enough for every one to have something to do; it shows that there are as many kinds of work as there are workers to do it. Over against every aspiration and aptitude of the Christian heart, lie the provinces for its work in the great field, which is the world. The love for little children called into being, amidst the tenement population of lower New York, the "College Settlement" of graduates from some of our New England women's colleges. There, while pursuing their various avocations, these Christian young women live for the sake of Christ's little ones and the incidental good they can do for them by being among them; and the child-life of their neighborhood is said fairly to bask in the sunshine of their presence. In the distinctions of sex and the call they make for differing agencies, many find their Christian calling to the "Boys' Club," the Kindergarten, and all the manifold phases of woman's work for woman. The differences of race make requisition upon differing spiritual temperaments and talents. The economic and social conditions which mold by their environing forms the lives and characters of men, are summoning to the help of the poor and the helpless some of the best brain and heart to be found in English and American universities. Even the moral and spiritual segregations of men and women into the classifications of vice and crime, generate in the Christian heart that enthusiasm for humanity which blossoms with love for the unlovely, whose fruitage is redeemed lives, and saved communities. Such an outlay of demand and supply as is presented in the Convention of Christian Workers for the United States and Canada by reports of the preoccupying and preventive, reformatory and restorative, remedial and constructive Christian agencies annually represented there, makes an irresistible appeal to everything in the heart of the whole church or of any one of its members.

Larger ideas of what the church is, what church membership means, what there is for the Christian to do in this world, must prevail, if the vast latent power of the so-called "laity" is to be developed, or the ranks of the regular ministry are to be supplied. There can be no better source of the depleted ministerial supply than to bring the young men of our colleges into direct personal contact and co-operation with the most practical forms of city evangelistic work. There, down upon the hard pan of our civilization, is to be seen the possible reach of Christian agencies, the essential scope for ministry, the vital relation between the living church and all else that lives, and the heroic type of personal service, which are needed to-day to attract and "call" young men from the fascinations of worldly pursuits to the chivalry of the Christian ministry. The score or more of under-graduates who were thus sent into the city fields last summer by the committee of Christian Workers to spend their vacation in toil for their fallen fellow-men, bore thence not only their divine commission to ministry, but a distinct call to that very heroic type of ministry. No diviner definition of the church and its mission is to be found in the Word, than that to be read in the spiritual wants of fellow-men as they may be discovered by such a co-operative canvass and visitation of the community as the Evangelical Alliance institutes among the churches. The voice of highest hope in all the wilderness of the world's want is that which everywhere proclaims "The kingdom of priests is at hand. Prepare ye the way of the Lord."

II. To arouse lay activity, offer to train the membership for ministry.

The lack of training, with the consciousness of incompetence it begets, is perhaps the most insurmountable obstacle which the membership encounter in responding to the call to engage in Christian work. Their willingness to work is gradually overcome by their fear that they cannot do the work at all, or the certainty that they cannot do it well. They therefore become unwilling to attempt what the most capable of them often come to believe they have no ability or aptitude to do. The spiritual energy of those aroused to the working point, is generally left either to scatter and be spent without any definite knowledge of what to do or how to do it, or to find its own way to efficiency at great waste of time, power and enthusiasm.

This obstacle to the worker is the chief hindrance of Christian work. The lack of trained helpers is the despair of every successful leader, the paralysis of the most effective methods. The demand for trained specialists, inexorable in every subdivision of human labor, is nowhere more imperative than in Christian work. More workers are not as much needed as better and more kinds of workers.

The offer to train creates the demand to be trained, or brings it to an expression. Every adequate provision for training to Christian service has demonstrated the deep desire prevalent among our church membersihp to fit themselves for active co-operation in church work. The School for Christian Workers at Springfield even so soon after its establishment can accommodate but one fifth of the applicants for its training in parish, Sunday-school and Y. M. C. A. work.

When the Hartford Theological Seminary offered popular courses of study in all its departments of instruction to the public this fall, nearly five hundred of the Christian men and women of the city thronged its class-rooms to form their afternoon and evening weekly classes. To the summer schools our Christian people are flocking by thousands to learn how to study the Word and use it to work with.

But where the provision for training is not offered, the demand for it will surely create the supply. The will to be trained, equal to the will to work, shall find its way. At first it may need to be so strong as to work its own way through any apprenticeship to some mastership in Christian service. Training is *the* work to which Christians are now called to devote themselves. Should not the mastery of some one of the useful arts of the Kingdom be thought to be a necessary part of every Christian's education and calling? Should parents and educators call the education they provide for the young, "liberal," without some provision of special training for distinctively Christian usefulness? Can an education be Christian without this? Has any one a Christian's occupation who has no fitting for any of his Master's work? The new generation of young church members begin to act as if they thought "No," and as if they had a will to work which would find its way to be trained for it. At the demand of Sunday-school workers a whole new literature and normal-training system have sprung into being, and are gradually taking on more effective forms. Even where there is neither provision for training nor any conscious demand for it, the determination to provide for the felt need of it upon the part of any who recognize it to be the need of the church and the world, may secure the means to train the workers, and the workers to take the means. Dr. Chalmers thus fairly willed the "Workers' weekly meetings" of the Free Church of Scotland into existence. The will of the church can have its way.

As to method, existing agencies afford ample instrumentalities. Why should not every Bible-class be a workers' training class? Why should it not be a society organized to do a definite work of its own in the church and community? Would not the truth with which the scholars are taught to do something, be more to them and do more for them? The normal class should also be a working class in our churches as it is in our great normal schools. Work and word go together. Learning and life are vital to each other.

Every Christian Association and Endeavor Society should not only have a training class for workers but it should be a great workers' training class itself. Beside the self-culture for service, and the associated training agencies, indicated, great institutions for training Christian workers are taking their place among the providential provision for the needs of our times. The School for Christian Workers, already mentioned, led the way for a great following. The Lay Evangelistic Training School established by Mr. Moody in Chicago, the Missionary Training School in this city of Boston, and many humbler institutions are arising throughout Christendom. They have come to stay and grow, and multiply, for they not only meet the exigencies of the present, but are building for the future. Among them all none is more significant and far-reaching in its aims than the proposed "Christian Industrial School," of Springfield, Mass., whose preliminary announcement has just been issued. With its five schools in one,—schools for general preparation, for teaching the trades, for preparing manual training and Kindergarten teachers, and for trained mechanic missionaries, it appeals at once to the most practical needs and the most powerful tendencies of the times. Of the skilled labor of their apprentices every branch of the church's work stands in pressing want. For their Christian artisans with a purpose to do Christian work for their fellow-workers at the bench, at the case and at the forge, the foundry, shop and factory will speedily prove to be, in its founder's words, "as important fields of Christian usefulness as a Sunday-school, a Y. M. C. A. building or a mission chapel." The whole world is the open field for the self-supporting mechanic missionaries, manual training-schools and Kindergarten teachers, and volunteer or paid workers whom these institutions are calling, training and consecrating to the world-work of the kingdom.

III. An aroused and trained activity in the membership necessitates the more thorough and practical training of the ministry for leadership. A ministering people, and a church which is a kingdom, demand a theological seminary which shall be a Christian university. It must teach the work as well as the word, method as well as theory. It must be in a city large enough to provide it with all that a hospital clinic is to the medical school, where students can be sent forth from their class rooms to do something with the truth they learn. It must recognize the diversity of Christian work over against the diversity of personal talent and capacity. No longer should it pursue that forcing process which is abandoned almost everywhere else, whereby it attempts to turn out all its graduates as candidates for only one function of ministry, viz., preaching, with heads like those of a paper of pins, all of one size with just the same things in them, and standing in one and the same order. Why should not a theological seminary broaden its regular course of pastoral training by giving a wide selection of optional studies, wherein men of differing aptitudes might, after they had laid a general basis of theological culture, choose that specialty to which they are adapted, and bring out what is in them for the Lord's use? Indeed, why should they not go farther in this direction and offer special courses to Christian specialists, who would devote their specific aptitudes and talents to branches of Christian service other than the pastoral office? Are not thoroughly trained Christian journalists, physicians, teachers and missionaries as needful to the coming of the kingdom as pulpit preachers? If the church calls women to occupy two thirds of the positions of usefulness on her mission fields, should their sex deprive them of the training and equipment to be acquired in her theological schools?

The changed relative position of ministry and laity, calls upon our theological seminaries to train the ministers to be the leaders of the church's work. Of the exercise of the long-neglected "Episcopal" function of supervisionary leadership upon the part of her ministry, the modern church stands in greatest need. To be the leaders they are called and ordained, and should be trained to be, the ministry need only to lead. If they fail in this it is not because they are denied the opportunity, but because they are not trained in leadership. Scant time and small space are granted in the usual theological curriculum for the study, much less for the observation, of the church's greatest agencies for her work, such as missionary methods, the Sunday-school, city evangelization, the Endeavor and Association work. While almost the whole effort is directed toward the preparation of the sermon, it is forgotten that the pulpit is not the only fulcrum of the gospel's power. The parish and its outlying fields contain many another. Trained mind is no less a scepter, and trained personality is more and more the medium for the transmission of power, but training in leadership must supplement both, if the minister is to sway that God-given power for the King. Fewer and fewer churches, fewer and fewer ministers may fulfill their whole function by preaching alone. Of his hosts our Master is Lord. He is marshaling them to be led in his work and word.

The changed relative position occupied by the church in the community also imposes new conditions, both upon lay activity and its ministerial leadership. Adjustment to these social tendencies and forces which challenge the supremacy of the Christian church in modern society, is necessary both to the winning of the soul and the coming of the kingdom. The leaders of her laity need to be taught no less of theology perhaps, but a great deal more of sociology. They need to know not only more about God, but a great deal more about their fellow-men. It is not enough to know the individual man, for he is to be known more and more through our knowledge of the type of man, and the hereditary and environing conditions of which he is so largely a product. It is no longer enough that a minister mans his own parish, for of the reformatory movements and popular causes his church is a divinely appointed leader. The leadership of the very reforms and charities which were born of her, the church will surely and swiftly forfeit, unless her leaders be trained to lead them.

The science of Christian society in which her people and their leaders need to be trained is only that of her own promised kingdom. For that kingdom of the Son of Man the whole earth is space, the weary heart of man has place, every nation will make room, when his people offer themselves willingly in the day of his power.

In the vast Auditorium building in Chicago, one after another of its features seems great enough to be the purpose of the whole magnificent structure. The massiveness and proportions of the architecture, the interior decoration, the stage which is the focus of ten thousand seats, the singer, actor, orator who may sway thence the mighty throng, the "cloud of witnesses" encircling the whole horizon,—each in turn gives precedence to the other. Yet all of them together but magnify the greatness of our country, of whose power the whole great building is a symbolic product, and to promote whose civilization and destiny it is built.

So the Christian church is being reared in every land, in all the grand proportions and with all the spiritual adornments befitting the temple in which God promises to dwell with men. But it exists not for itself, its art or cultus, its creed or worship, its ministry or membership. It is all for the King. It is his palace and the throne-room of his universal sway. When its cap-stone is brought forth with shoutings of "Grace, Grace unto it," and He shall present unto himself a glorious church, may we have some part in that chorus of men and angels, and some name and place in the holy Catholic church when it becomes the kingdom of our Lord and of his Christ.

AROUSING AND TRAINING THE ACTIVITY OF THE LAITY.

BY JOSEPH COOK, OF BOSTON.

THE priesthood of believers, Mr. Chairman, and members and friends of the Evangelical Alliance, is to be very broadly distinguished from the priesthood of the people. The former is the only remedy for the chief mischiefs of the latter. We have now on this continent no slave and no king. We are delivered over for good or evil to government by count of heads and clack of tongues. Alexis de Tocqueville, who, except Professor Bryce, knew more about us than any other foreign observer, said that men never so much need to be theocratic as when they are the most democratic. It was the conviction of our fathers that in founding our institutions upon republican principles, they were setting a model for the English-speaking races, perhaps for all aggressive and independent populations throughout the world, possibly not for weak-kneed, southern Asiatics, but certainly for men in both the temperate zones. Democracy is in the air for both continents, and the only cure for it, as some of the wisest among us judge, is theocracy of the kind proposed by this Alliance.

A priesthood of believers, however, implies that men shall believe something, and that we are not to sneer at doctrine, which it is quite too often the fashion to do in our time. Convictions govern conduct; but it is asserted that this is a time for deeds and not for dogmas. Laymen have heard enough of doctrine, so we are told. The pulpit that insists on the severe truths of the gospel needs courage in our day.

Aversion to severe truth, if it be truth, is lack of breadth. The narrowness of what is often inaccurately called breadth consists in its lack of mental hospitality for severe truth. There is a large amount of such narrowness in very liberal circles, so-called. We have heard much of the five points of Calvinism. If I were to choose five points, and could choose no more, to inspire activity and to constitute the universal creed of practical religion, they would be these: The fatherhood of God; the brotherhood of men; salvation for the penitent; no salvation for the impenitent; let him that heareth say, Come. The sweetness and light of our time preach the fatherhood of God and the brotherhood of men none too much. We have not insisted with half enough emphasis on the tender truths of the gospel. They have as yet unfathomed depths of which we do not dream in this rude, I had almost said this barbaric, stage through which we are passing in our imperfectly Christian civilization. But if we are to preach the whole gospel we must preach both salvation for the penitent, and no salvation for the impenitent. And we must remember the great texts, "He went about from house to house doing good." "They were all scattered abroad except the apostles, therefore they that were scattered abroad went everywhere preaching the word," that is, laymen, and laywomen, for aught I know. I speak under opportunity for correction by my betters. And lastly we must remember the text, "Let him that heareth say, Come."

What are the best means of producing religious activity among laymen? Strong convictions that such activity is needed are very evidently among the best means. It is undeniable that one of the most important Biblical methods of producing such convictions is to exhibit the spiritual peril of the impenitent. That peril, it must be confessed, is not exhibited as it once was in the church. We are instructed to lift up the Cross, but that Cross, while it is the supreme exhibition of the tenderness of God, is at the same time the supreme exhibition of his justice.

Mr. Chairman, and ladies and gentlemen, I think I do not err, when I say that two of the chief mischiefs of our time in the church are fractional doctrine and factional polity. We are fractional in our presentation of Gospel truth. We teach the severe truths and not the tender, or the tender and not the severe. We preach that the righteous shall go away into everlasting life, and forget that He who affirms this, assures us also that the incorrigibly wicked shall go away into everlasting punishment. We do say that the invitations of the gospel are free, but we do not say with biblical emphasis as often as we should that "straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." If our laymen are to be roused to religious activity, they must occasionally hear the severe truths of the gospel with biblical emphasis; and at the same time the tender truths with equal emphasis. A fractional presentation of doctrine is a great practical error, for church history shows that it has been the origin of the chief and worst forms of infidelity in the world. A fractional presentation of doctrine is the basis of the factional polity which has disgraced the church age after age. We are poor fractions ourselves. The public mind seems incapable of entertaining more than one great idea at a time, but the Bible is an arsenal of colossal thoughts; the gospel is a vast collection of ideas far beyond complete measurement by finite faculties; and the combination of them, the balancing of one against the other, the sphericity of our presentation of scriptural truth, is a matter far too little emphasized in our day.

Are there any unimpeachable and strategic religious certainties on which laymen, without elaborate training, may plant themselves and find secure footing in an age of doctrinal indifference, or unrest?

A little while ago we were not in the world; a little while hence we shall be here no longer. Lincoln, Sumner, Seward, Longfellow, Emerson, Beecher, Gough, Phillips, Grant, Davis, have gone, and we are going. Man's life means tender teens, teachable twenties, tireless thirties, fiery forties, forceful fifties, serious sixties, sacred seventies, aching eighties, shortening breath, death, the sod, God! If you please, agnosticism cannot deny these propositions, and what follows from them? Money may be mighty, but it is not almighty. Power, fame, position may be mighty, but they are not almighty. We go hence soon; we go never to return. We live but once, and there is no salvation for the impenitent, and character tends to final permanence. There is no dispute about these matters. Let us cause these certainties of religion to be so emphasized that even our laymen, whose greatest temptation is entire absorbtion in secular business, shall feel detached from this life, and live in the spirit of pilgrims and sojourners, and of that high personal consecration which must fill these last hours of your great meeting, otherwise they will not deserve to be called evangelical, or meetings of alliance either of men with duty, or of men with God. Say what you will of the unscriptural and unscientific hypothesis that it may sometimes and somehow be safe for some men to die in their sins, you do not mean to die so. You do not think that your neighbors are safe in doing so. I hold that you cannot wrench out of this holy Word, taken as a whole, the resonant doctrine that it is never safe for any sane human being possessed of the light of conscience to die in his sins.

All this, Mr. Chairman, and ladies and gentlemen, is pertinent to my topic, which is the question, What is to rouse laymen to religious activity? If men are to work for the salvation of their neighbors, they must feel that this salvation may be imperiled. Now, I believe as thoroughly as that I exist that unless a man loves what God loves and hates what God hates, it is impossible in the very nature of things for that soul to be at peace in the divine presence. All this it has been my joy for years to proclaim as simply self-evident truth. We must love what God loves, we must hate what God hates; that is, we must be born into similarity of feeling with God. We must be delivered from the love of sin and the guilt of it. And here come into commanding view the doctrines of the new birth and the atonement. But not a few laymen say to us, Who knows what the atonement means? Who can define the new birth? Why puzzle us with these mediæval and scholastic ideas? Cut down the tree; all we want is its shade.

If laymen and laywomen are to be aroused to activity in putting out a spiritual conflagration, they must occasionally hear in the towers of the cathedrals of the church the imperative ringing of the majestic scriptural alarm bells. James Russell Lowell, when editor of the *Atlantic Monthly*, wrote seriously to Mrs. Stowe: "I confess a strong sympathy with many of the severest points of theology, and, for one thing, believe in hell with all my might, and in the goodness of God for all that." ("Life of Harriet Beecher Stowe," Houghton, Mifflin & Co., p. 336.) I am quite aware that this is not precisely popular doctrine, but I call it broad doctrine. What are we to think of such narrowness as can look at only the tender truths and cannot see the severe truths of Scripture and reason? Do not say that I am forgetting the other side of this theme, for on another occasion I might emphasize it exclusively; but here and now, as my topic is the question, How shall laymen be aroused to religious activity? I speak for a wider breadth than that to which many of us are accustomed. It is important to insist upon truths often skipped. It is too late in the history of religious discussion to skip the Bible. It is too late to skip any portion of it.

What are we to teach laymen, then? What are laymen to teach? Not a subtle system of theology. It was my fortune to propose, now twenty years ago, that faculties of our theological seminaries be entreated to add fourth years to their courses. I call myself a layman; but I took such a fourth year myself after an ordinary theological course, and have been endeavoring to take an additional year for study every year since. And yet I beg you to preach the simple gospel, the fundamental truths of the biblical record and of biblical inculcation, and not puzzle yourselves especially with philosophy and science, unless you are on the platform on a week-day, and that is your business. Proclaim the written word; proclaim, if you please, its harmony with philosophy and science, for it is easy to show this harmony in the great fundamental matters. But while you preach a simple gospel you need not necessarily preach a pigmy gospel, a distorted gospel, a self-contradictory gospel, a fractional gospel. The peril of such fractional presentation chills me when I find certain erratic instructors teaching such so-called broad views that multitudes of men delay repentance in the hope of an opportunity for repentance after death. Multitudes of men postpone obedience to the light they have, in the hope of greater light beyond the veil. Multitudes are, I fear, and more and more in number, questioning whether anything certain is known as to what lies beyond death; and so in the mood of indifference on the one hand, and the mood of uncertainty, or that of excessive optimism, on the other, they drift through life, never aroused concerning their own peril, and, of course, not as to the peril of their neighbors.

My conviction is that it is highly important in our age of science for us to insist on the *cans* and *cannots* of the holy Word. "Except a man be born again, he *cannot* enter the kingdom of God." "A fountain *cannot* bring forth at the same time sweet water and bitter." "*Can* two men walk together unless they are agreed?" "The natural heart is enmity to God, is not subject to the will of God, neither indeed *can* be." "No man *can* serve two masters." "God *cannot* deny himself." On these *cans* and *cannots* of Scripture stand its *musts* and *must nots*, and I had almost said its *oughts* and *ought nots*. These *cans* and *cannots* are all of them portions of strictly self-evident truth. They plant the gospel in its practical relations upon those actually axiomatic propositions which have been the glory of sound and clear thought in all ages. Such axioms are the basis of all science. I would have laymen plant themselves on these *cans* and *cannots*, that is, on axiomatic ethics, if you please to use philosophic language, and say to their neighbors: You must be delivered from the love of sin and the guilt of it, or you cannot have peace in the divine presence. George Whitefield asked on Boston Common yonder the question that Chrysostom put to his audiences centuries ago, "How many of you, if transported to heaven with your present characters unchanged, would be happy there?" That question searches the innermost recesses of the hearts of every generation. We need a change; for until we are delivered from the love and the guilt of sin, it is self-evident that we cannot be at peace in the presence of the great White Throne, and we go hence and soon and never to return. And such of us as have read the gospel with any attention know that there is a provision for our deliverance from the guilt of sin, and that by looking upon the Cross it becomes no cross to bear the Cross, and that thus beholding God as Redeemer we are melted and made ready to take him as Lord also, and so brought into the new birth which is God's gift, through the sight of God's tenderness and God's justice.

Now, I for one do not blush to say all these things to any part of the culture of our time. I do not blush to say all these things in the name of self-evident truth. I do not blush to say these things in the name of downright common sense. I remember hearing Professor Dorner in the University of Berlin call out to his students once, "Young men, the truth of science is not so much that man has conscience, as that conscience has man." In the name of the axiomatic truths of conscience you may now proclaim with scientific authority, that word is not too strong, the necessity of a new birth and the necessity of an atonement. These are the wheels within the wheels; these are the supreme inner forces of Christianity. All around the world men are weak, famished, and tottering in the religious life because they feed themselves not on certainties but on guesses. Here are certainties. Undoubtedly there are regions of religious truth that we cannot fathom; but here, jutting up out of the vexed sea of thought, is a ridge of self-evident, axiomatic propositions that carry with them the doctrine of the necessity of the new birth and the atonement, that is, of our deliverance from the love of sin and the guilt of it. Why may we not stand on this reef and say to all the waves of agnosticism and materialism, Thus far and no farther? Why may we not meet our neighbors day by day with a serene certainty that we have a right to appeal to them to seek this double deliverance from the love of sin and the guilt of it, and seek it where only under heaven and among men it can be found, that is, in the method taught by Him who is the Way, the Truth and the Life?

Could I make seven propositions of my five, I would add to the five already mentioned: The Bible, the only infallible guide to the way of salvation; and, lastly, it is never safe for any man to die in his sins. And with these seven propositions I would equip any layman to go abroad as a pillar of fire through whom God might look in the morning watch of better ages to come, and trouble the hosts of his enemies and take off their chariot wheels.

The perils coming to popular government, unless the priesthood of believers who actually have convictions, shall triumph over the misguided priesthood of the people, are not few nor small. This is not a popular position, and yet I suppose that those who put their ears upon the ground and listen to the prophecies that the tremors of the earth in our time bring to us, are expecting many trying days. America is very thinly peopled; our cities are mere villages yet. How grandly the Secretary of this Alliance said to us the other day, "There is salt enough in the cities, but it is barreled up in the churches." Now, what shall cause laymen to scatter this salt far and wide through desolate places? Only convictions based on the indisputable truths that we are going hence soon; that high social position and money may be worth something, but of course cannot be worth everything; that man has here no abiding city; that we must live in harmony with the forces from which we cannot escape; that those forces constituting our unescapable environment are our conscience, our God, our record of sin in an irreversible past; and that, in order to obtain harmonization with that environment, we must have the new birth and the atonement to deliver us from the love of sin and the guilt of it. I live in this faith, little as I may practice its precepts. It certainly governs all my convictions, and I expect to die in it. And if I have a hope that the martyrs of my generation, who gave up their lives that this country might save its national life and abandon slavery, have not died in vain, it is because I believe that these truths may be made to permeate our civilization, and saturate it as the level sunbeam of the departing orb of day saturates the clouds in the west.

Union of church and state, Mr. Chairman, I am not in favor of, but I am in favor of a union of the state and Christianity. Professor Schaff, who was one of the founders of this Evangelical Alliance, and is now one of its foremost friends, tells us that Americans make a great mistake if they assume that the state in this country is wholly divorced from Christianity. "The separation of church and state," he says, "as it exists in this country, is not a separation of the nation from Christianity." (See Professor Schaff's learned treatise on "The Church and State in the United States," pp. 53–83.) The state is wholly divorced from the church; but we appoint chaplains, we administer Christian oaths in courts of justice, we exempt church property from taxation, we require the army and the navy to observe Sunday, we protect the President himself as a laboring man by giving him Sunday as a day excepted in the ten days during which he may keep a bill before returning it to Congress with his approval or veto. In a variety of ways we exhibit our reverence for Christianity. Great jurists tell us that common, tolerant, general Christianity is part of the common law of our commonwealths. I shall not annoy you if I courteously refer to the fact that we are not quite united on this topic; I regret the division, but I suppose it is not a deep one. Most of us favor the Massachusetts and Iowa law which admits the Bible into the public schools, and forbids its exclusion, but says that if the parents of a child have conscientious scruples the pupil may be excused from attending the religious service of the school. Most of us, I think, believe that Iowa and Massachusetts are acting constitutionally in this arrangement for their schools. It has just been decided in Wisconsin that the use of the Bible in the common authorized version in the schools is not a sectarian act at all. Rabbi Schindler of this city lately wrote to the Hon. John Jay, a man of distinguished, historic family, who is at the front just at present in his advanced age in the effort to repel ultramontanism in our politics and educational life, a letter, in which he said, "The Jews have no objection to the Scriptures, in both their parts, being read with reverence in the common schools. If any Jew makes objection to such brief, reverent use of the Scriptures in the common schools of the land, refer him to me, and tell him that I, Rabbi Schindler, affirm that the Jews never have been persecuted in a nation where there was an open Bible." If government be only a social compact, why may we not withdraw from it as from an insurance company, or an ordinary club? It is evident that we must begin early if we are to arouse laymen to the full duty of going from house to house in visitation for religious purposes. It may not mean much to read the Bible in the hearing of a child accustomed to family worship; but to read it in the hearing of one not so accustomed, to read it in the hearing of one who knows almost nothing of the Scriptures, is a very different matter. For one I champion the Iowa law and the Massachusetts law, and I lock hands with the National League formed last summer at Saratoga; I lock hands with Senator Edmunds in the declaration that we ought to have an amendment to our Constitution forbidding any sectarian use of public funds, and forbidding also the erection of a state church by any one of our commonwealths, but also providing that nothing in these enactments shall be construed as changing our historic, tested, absolutely priceless policy of not excluding the Bible from our public institutions.

So much, Mr. Chairman, and ladies and gentlemen, on the first question, What shall we do to arouse laymen?

What should be done to train aroused laymen to religious activity? This is the second portion of my assigned theme.

Give me churches organized on the plan of calling all their members of adult years, and many, indeed, somewhat younger, into meetings for religious conversation with the unconverted. At the close of your devotional gatherings in certain seasons of the year, I would have you call upon the converted and the unconverted to remain a half hour for conversation as they sit in the pews. You say that laymen might give very poor advice to the religiously careless and irresolute. Have you been preaching so many years to your people and are you afraid to have the maturely instructed members of your church answer the question, What must I do to be saved? Undoubtedly many laymen might give dawdling advice, such as, Read good books, attend the church. A man might die doing these things and die unsaved. I, for one, proclaim my conviction that we should never direct an inquirer to do anything he might die doing and die unsaved. What advice, therefore, must we give every unconverted person? Choose God in Christ this instant as both Saviour and Lord. Self-surrender to the self-evident truths of religion may be demanded in the name of ordinary common sense of any man of balanced mind. Self-surrender to the truths of the Eternal Reason is self-surrender to the truths of the Eternal Word and so to the essential Christ himself, who is the Eternal Word. Self-surrender to the self-evident and a life in imitation of Christ, these two are one. As our best philosophers tell us, the self-evident truths of the universe are the mode of action of Omnipotence, and not its product. Wherever we touch reality we touch God. Say to the unconverted, Yield utterly to all the light you have, and you shall have more; take God in Christ, not as Saviour merely, in a sentimental way, as many of the unconverted do, but take him as Lord also; look on the Cross, be melted by the sight of God as Redeemer, then take him gladly as Ruler also.

Now, I would have laymen trained to give this advice and do it over and over, and do it without a blush except for their own sin; and this suggests for what such conversation meetings are valuable. They quicken the heart of the church. Nothing wakes a man like setting him at work to awaken some other man; nothing sets a man on fire like the necessity of his setting some other man on fire. When the merchant, whose bargains have run as close to lies for the whole week as the eyelid to the eyeball, sits by the side of his clerk who knows all his tricks, how shall that merchant speak to the clerk? I would have the church trained on these subjects until the entire membership knows how to answer, not merely in theory but by the example of daily practice, the question, What must I do to be saved?

Mr. Moody's new training schools in Chicago, I meant to have discussed; but, Mr. Chairman, the eloquent gentleman who has preceded me has made full reference to that topic. I value these schools profoundly, and I repudiate the assertion of some secular journals that Mr. Moody intends to build up institutions in opposition to the church. Mr. Moody knows that his work and the church are no more in opposition than the fingers and the palm. It is easy for Mr. Moody to be misapprehended because he does not talk for publicity. His whole soul is aflame with a desire to reach unevangelized laymen. He has no such intention as is asserted, either in his work in Chicago or in Northfield.

Deaconesses, an order lately organized in the Methodist Episcopal, and also highly approved by the Protestant Episcopal church, deserve the careful attention both of our cities and of our rural districts. Deaconesses are quite in the line of your house-to-house visitation, Mr. Chairman. I was lately reviewing for the public prints two elaborate volumes on deaconesses, and I was amazed at the ignorance in which I had lived for years as to the extent to which this movement has already spread. ("Deaconesses, Ancient and Modern," by Rev. Henry Wheeler. "Deaconesses in Europe," by Jane M. Bancroft, Ph. D., New York, Hunt & Eaton, 1889.) One way of awakening laymen to religious activity is to awaken their wives and daughters. And if our Chairman were not here I should pay my tribute of respect to that Grace Dodge who has graced New York with her philanthropic labors and is reverenced everywhere.

Our Sunday-school instruction which has become international ought to be yet further enlarged so as to cover more fully the wants of adults. I believe in the Chautauqua movements, but I want movable Chautauquas, crossing the continent, making a tour of the world indeed, in the persons of our best professors and ablest public disputants. I want the lectureships of our best summer schools made portable in the winter. They may be stationary in the summer, if you choose; but I think, if I were a millionaire, one of the first objects I should endeavor to promote would be the establishment of lectureships on the most vital truths of religion, theology and philosophy, not to say of science strictly so called, unless it be in the ethical form. I would have the ablest men in these lectureships move as they are called for across continents and seas. I would like to send a hundred Moodys around the world; I would like to send also a hundred Bishop McIlvaines, and a hundred Jonathan Edwardses. They are needed in all lands and here in the Occident almost as much as in the Orient. In the great cities everywhere such lectureships are needed. And the influence of the press should be utilized to send far and wide the subtlest truth in its most popular and biblical presentations. I do not want a subtle presentation, but I want subtle truth, for I maintain that the time has come when all that anybody knows on high themes everybody should know.

Personal visitation from house to house, and co-operation of all denominations of evangelical Christians in this work, are the two organizing principles of the Evangelical Alliance. Long ago these ideas were emphasized by Thomas Chalmers in his admirable book on "The Christian and Civic Economy of Large Towns." Ages before Chalmers' time they were emphasized by Him who spake as never man spake and went about from house to house doing good.

No more suggestive illustration of the best methods of training laymen to religious activity can be given than the history of Thomas Chalmers' labors for the poor in large towns. It was once my fortune in the city of Edinburgh to visit the famous room in which Burke and Hare committed fourteen murders by dropping men through a trap-door, and afterwards strangling them, that they might obtain human bodies to sell to physicians for medical purposes. Across the street from this classical cellar of horrors, there used to be an old tan-loft in the midst of a population one quarter of which was on the poor-roll, and another quarter reeking with the unreportable vices. When Thomas Chalmers was a professor in the University of Edinburgh, he deliberately selected this verminous and murderous quarter as the spot in which to begin a crucial trial of a plan of his for the solution of the problem as to the management of the poor in great cities. It was his audacious belief that there is no population so degraded in any of our large towns, that it will not maintain Christian institutions, if once these are fairly set on foot. Southward from the gray cliff on which Edinburgh's renowned historic castle stands, he took the district called the West Port, with a population of about two thousand, and divided it into twenty sub-districts, and appointed over each one a visitor, sometimes a lady, and sometimes a gentleman. It was the business of these angels of mercy to go once each week into every family, without exception, and to leave there, not often money, not always food, but an invitation to the children to attend the industrial and religious schools, and to parents to become members of the church of which Chalmers had the supreme courage to begin the formation in the old tan-loft, face to face with that room in which fourteen murders had been committed. This visitation was made thorough. Every person aided was taught to pay something, however little, for the support of the school and church opened for his benefit. A feeling of self-respect was thus systematically cultivated. This was an essential portion of the Chalmerian plan. The enterprise of founding a self-supporting church among the poor and vile in the West Port of Edinburgh was in five years so successful, that, out of a hundred and thirty-two communicants, more than a hundred in the church were from the population of the West Port. Not a child of suitable age lived in the district and was not in school. A savings bank had been instituted, a washing-house had been opened, an industrial school had been maintained day and night in the secular portions of the week. Better than all, the entire expense of all these institutions, amounting to thirty thousand dollars a year, was paid by the West Port; and that improved section of paupers had money enough every year to contribute seventy pounds for benevolent purposes outside the borders of their own territory.

It was thought this enterprise would fail on Chalmers' death; but, so far from doing so, his famous territorial church is to-day in a flourishing condition, and has been extensively copied in Scotland. His plan of territorial visitation and self-supporting religious enterprises has become one of the best hopes of the poor in Scotland's great cities. I have met an audience in the West Port church, and found there the names of hundreds of church members posted upon the doors, and arranged in couples, with their specific districts for visitation definitely named on the bulletin. Mr. Tasker, the pastor whom Chalmers had chosen, said to me once at his tea-table, "There is nae rat in yon kirk. I told the people at the first I would na minister to a congregation of paupers. Every steady attendant pays more or less, and so keeps up self-respect. He helps the poor most who helps them to help themselves. Yon kirk is self-supporting."

Chalmers did not live to see these larger results; but he saw enough to cause him to anticipate them, and he perfectly understood the vast political importance of the complex problem he had attacked. He foresaw that more and more the population of the world must mass itself in cities. His experiment he did not consider complete without aid from the civil arm, which ought to second the efforts of philanthropy by executing all righteous public law.

Most eloquently Chalmers wrote in his advancing years: "I would again implore the aid of the authorities for the removal of all these moral, and the aid of the Sanitary Board for the removal of all those physical, nuisances and discomforts which are found to exist within a territory so full of misery and vice at present, yet so full of promise for the future. Could I gain this help from our men in power, and this co-operation from the Board of Health, then with the virtue which lies in education, and, above all, the hallowing influence of the gospel of Jesus Christ, I should look, though in humble dependence on the indispensable grace from on high, for such a result as, at least in its first beginnings, I could interpret into the streaks and dawnings of a better day; when, after the struggles and discomforts of thirty years, I might depart in peace, and leave the further prosecution of our enterprise with comfort and calmness in the hands of another generation."

Chalmers' celebrated scheme for throttling the troubles of the poor and vicious in great towns embraced these three provisions :—

Territorial visitation, or systematic going about from house to house doing good.

Self-supporting benevolent and religious institutions among the needy and degraded.

The execution of righteous law against the tempters and fleecers of the poor.

Here is an example that deserves universal imitation.

I intended to say a word for a high-principled daily journalism under Christian control, and so to second the remarks of the distinguished Chancellor who addressed you yesterday on this platform. Wide apart as my positions are from his in the temperance reform, I reverence his activity. I have great and undiminished respect for the enmities he incurs in the saloons, and love him for the opposition he rouses.

I had intended to say, lastly, a word for family worship. In Scotland and large parts of England and Germany and America, family worship is yet the rule among evangelical Protestants; but I fear it is not a rule with as few exceptions as it formerly had. A distinguished London preacher has lately announced a book on family worship, with collections in it for children and servants, for wives in the absence of their husbands, and for husbands in the absence of their wives, in short, a modern liturgy for the family altar. I do not want an excessive expenditure of ingenuity on this topic; we shall degrade it no doubt by any such treatment; but the holy flame of family altars rising to heaven I hold is the only salvation of civilization.

One field the wheeling world,
  Vast furrows open lie;
Broadcast let seed be hurled
  By us before we die.
Winds, east or west,
  Let no tares fall;
Wide waft the best,
  God winnow all.

Remarks by John M. Greene, D. D., of Lowell.

I may well ask, "Who can come after the king?" I think, my friends, there are three things pertaining to this matter which need to be impressed upon us. I think, in the first place, we need to feel more deeply that religion, in order to be Christian, is to be popular. It is not simply the minister who is to preach but, as has been told us, the people are to preach. We find in the Greek that when the people went out everywhere preaching, it means that they went out telling the story of the Cross everywhere. If I read the Gospels correctly there are sixteen instances mentioned in the four Gospels, brief as they are, of personal work on the part of Christ. Christ seems to teach us by his example that the way in which the church was to reach the world was by going personally to souls. I used to wonder why the first chapter of the Gospel according to John was given to us, when I confined my attention to those few mysterious words or phrases in the first part of it; but when I came to read along and understand the latter part of the chapter, and found that the church is represented there as founded by personal work, that the first six persons who were brought into the church, were brought in as the result of personal work on the part of Christ and his disciples, then I could understand the whole chapter. Now, if we could impress this truth deeply on the minds and hearts of our people, and so impress it that they would feel that the way of personal work is Christ's way and the only right way, it would be a great help in moving them to effort.

And I want to say another thing in this connection, and that is that we as pastors,—for I am simply a pastor in a busy town, where there are multitudes of people who do not go to church, and it comes home to me as a practical question how I can fit my church for, and employ it in, personal work,—I think we as pastors can do this better by putting the work over on to the brethren. We do not do it enough. Now, I will simply state my own custom, not because it is better than anybody's else, but because it is mine. My custom is to put my prayer meeting on my brethren. We have a church committee of seven, and they relieve me wholly from duty in the prayer meeting, except to go and sit with the others and speak like any one else, and I take my Tuesday evening and instruct my people out of the Bible. I am responsible for my Tuesday evening meeting, which is a Bible service wholly, and then on Friday evening when my regular prayer meeting comes, the church takes care of that. The influence of it on the church committee is excellent, and on the church also. It gives me a natural variety in my prayer meeting. A great many pastors find it an immense burden to control the prayer meeting. Well, it is an immense burden, if a pastor, in addition to his other work, has to prepare for it and make it different every week. But you take seven wide-awake brethren, and they will be wide-awake if you put the work on them, and let each one have his own prayer meeting, and you will get a live prayer meeting. And then if you take another evening in the week to instruct your people in these blessed truths you will be getting more men and women better fitted to do this personal work.

Now, the question is, and I must speak hurriedly because I have only four or five minutes in all, can this be done, can this practical work be accomplished? Now, I happened to know very well the late Gov. William B. Washburn, of Greenfield. Governor Washburn was a deacon in the church, and a teacher of a large class of young men in the Sunday-school. It was his rule every week to go into the homes, at least for one or two hours, of the poor people in his village, and talk with them and pray with them and invite them to the church, and to show an interest in the poor and neglected families of his village; and the mothers and fathers whose homes he visited were glad to have their sons go and sit under his instruction in the Sunday-school. Now, Governor Washburn was a busy man, and what he could do any layman can do.

I do not believe we shall get our laymen to turn around in their seats on Sunday and address people on the matter of vital religion. I do not find many men who have got that kind of stamina in them that will enable them to do that. But there are multitudes of men, who, if we pastors are faithful to them—I say men, but women will do it more quickly then men will—there are multitudes of men who, if we will tell them how to go into these homes, though they will not ask a man to be a Christian, will invite a man to come to church. I may state this fact about the late Samuel Williston, of Easthampton, a large manufacturer: Mr. Williston never would hire a girl or a man to work in his mills or on his premises who did not go to church. That was one *sine qua non* to their employment. It used to be so in Lowell when the American people worked in the mills, but it is not so now. I think it is a fact with regard to the bank in London, that no one can be a clerk in that bank who does not attend church. And so business men, who won't talk theology, business men who won't talk personal religion, can be brought up to that point, to say to every man and to every woman who works in their employ: "I can't employ you unless you go to church; you are worth more to me, you are a safer man and woman in my employment if you go to church." I used to be a pastor up on the Connecticut River in the beautiful town of Hatfield, and there was a man there who was not a church member, but who employed twenty men on his farm and in his broom shops, and this man would not employ a man who did not go to church. He used to say to me, "I would give a man who goes to church two dollars a month more than if he doesn't go to church. A man who doesn't go to church isn't worth much to me."

Now, I think our laymen can be brought to preach in that way. They are afraid to talk theology, they stand aloof from some of these personal applications of truth, but if men will only get men and women into the churches, if they will bring them into the Sunday-schools, there is the power of God's grace sufficient there to make them children of God and disciples of Christ. I think this thing can be done, and that pastors are partly to blame because it is not done; and if our laymen can have that matter put before them in a simple, frank way, we shall find that our churches will be filled, and the people will be brought under the power of God in a saving manner to many of them.

REMARKS BY REV. W. G. PUDDEFOOT, OF BOSTON.

MR. PRESIDENT AND CHRISTIAN FRIENDS: I am very glad to be here, and have enjoyed very much the different papers and discussions that I have been privileged to hear. This meeting would not have been possible a hundred years ago, and I hope it will be impossible a hundred years from now, for, then I trust, men will not need to be called together to find out that they are brethren with a common Father. I certainly did not expect to be called upon to speak when I came here to-day, but consented to do so this morning, and I tried to put a few thoughts together while the papers were being read. It was hard work to prepare a speech while such interesting and able men were speaking. However, I managed to jot down a few notes on the question of the morning, in connection with the subject then under discussion. But owing to the lateness of the hour the Chairman asked me to delay speaking till this afternoon. Unfortunately, having lost my programme, I do not know the title of the subject which I am expected to treat. By the way, Mr. President, what is the subject? Oh, yes, I have it now; it is "The Lay Element." That brings to my recollection an experiment I once successfully accomplished. It was helping a young chick out of the shell. The little thing lived, for, although such an experiment is seldom successful, the thing can be done; but I will defy any man living to put a chick back into the shell when it has once broken loose.

Now, there have been quite a large number of theological chicks that have cracked their shells during the past quarter of a century, and many good people have wasted much time in trying to drive them back who should rather have fed them corn. Nature fairly revels in her dissimilarities, and yet is glorious in her unity. It is this very heterogeneousness that makes her flourish. If we had clover only in a field there would be many bare spots, so we add timothy, and perhaps a little red-top, and the whole ground is covered; one is hand-maid to the other; and there is a vital connection running from the smallest insect up to man, and I might say, throughout the natural world. Why, the very price of eggs in Boston, we read, is governed by the supply of salt water salmon. When they are scarce, the otters must, in the struggle for existence, catch the rabbits and hares; this makes a scramble among the weasels and stoats, who repair to the hen roosts, thinning out the poultry yards, and that makes eggs scarce and dear. So you see we must be in league with the very stones of the field, being part of one organic whole.

I take it for granted that in this audience are people of all the great denominations, and, friends, I ask you to tell me why it is that with millions of members, and millions of money, nineteen centuries after our Lord has risen, and with his parting words still in our ears to "disciple all nations," we have, in this enlightened nation, 2000 places without a church, without a Sabbath school, without religious instruction of any kind? I will tell you why. It is because instead of fighting sin, we have been watching and fighting one another. Alas! it is too true, we have left many a place for years without the gospel, and then, when some one is about to organize a church there, two or three other denominations pounce down upon that place, draw off their kind, and start three churches where one only could properly exist. I know of a place in New England where there are six churches and the seventh one building, and only 1500 population. Do you wonder that in that state there are 5000 families without a Bible? Brethren, when I have stood in some wicked town in the West, where you could take the choice of a dog fight, a man fight, a balloon ascension, or the varieties, on a Sabbath morning, I have felt that I would rather start a new saloon in a town, than start a church where it was not needed. You think that wild talk, but consider the fearful amount of wickedness in the aggregate of 2000 unchurched villages and towns, and remember that they are without the gospel because of over-zealous crowding elsewhere, and you can easily see that no one saloon could cause so much evil with its wicked activity, as we, with our wicked sloth.

Why, friends, I have passed through states not twenty-four hours' ride by express from where we now stand, where the murders averaged, this year, eleven a month, and not a legal execution; six men lynched and one of the victims innocent. I have passed through a state with 1,500,000 foreigners and 1,000,000 negroes, have seen men living sixty and seventy in a hut, with two or three women, working for seventy cents a day, in some cases, where they are called by numbers instead of names, and when number so and so is asked for, they say, "Oh, he died last night," with as much unconcern as if a dog had been spoken of. Mr. Duncan assures me that these people live on refuse vegetables cooked in the mass and dipped up with a rusty spoon; that the women follow like well-trained pointers, and that although they meet and part with a kiss, a brother and his friends have been known to leave a sick man at the depot just as soon as the breath had left his body, and on being called back by the station agent and asked what they meant by leaving him there, the brother's reply was, "Oh, he dead, he no good." There are 70,000 of these people in Pennsylvania, and but one priest to look after their spiritual wants, and he sometimes called off to baptize children in Minnesota. It was remarked by a speaker, this morning, that these people need the gospel. I think they do; but what kind of a gospel? The owners of the mines hear the gospel and are often church members, and if the gospel they hear does not prick the hearts and consciences of the employers of such poor slaves, what effect can it have on the employees themselves? Why, friends, I have seen little waifs not twelve years of age, although the law requires them to be twelve, sitting cooped up by dozens in the huge coal breakers, amid the sifting coal dust, working for four cents an hour to support a widowed mother whose husband had been killed in the mines,—little children who ought to be in school if this republic shall stand. Could Jesus live in luxury and see those poor men and little children in that condition? And the servant is not greater than his Lord.

Oh, friends, we need less theology and more practical work. We need to unite in love to do this work. The gospel must be preached in the concrete if we ever reach our fellow-men to any purpose. Let us welcome every good thing from whatever source. We are debtors to all. It ought to arouse every Christian in the land, to know that thousands of little children are being born in our great cities who never see the blue sky; born where the very fire-escapes are cluttered up, and whose first breath is tainted with strong drink, whose first words are oaths; children who do not have a chance to be born right the first time, let alone the second. To think of mothers pulling the stones out of the cellar walls to make room for new-born babes, because of the crowded house! To think that with such work at hand, Christians can meet and fool away precious time tinkering over a creed a thousand years old! Oh, men must be taught that, no matter what they believe, they cannot draw rent for such places, and hold cut-throat mortgages and expect to reach the kingdom of God. Brethren, in view of the mighty work before us and of the coming millions to these shores, shall we not sink our differences, and, while not looking for uniformity, draw closer together in real unity, and say with father Abraham, "Let there be no strife, I pray thee, between me and thee, for we be brethren."

NEED OF AN ENTHUSIASM FOR HUMANITY ON THE PART OF THE CHURCHES.

By Phillips Brooks, D. D., of Boston.

Mr. President and Brethren: I count it a very great privilege indeed to be allowed to take any part in this last meeting of an assemblage which has been so fitly characterized just now by our President. Upon this platform during these last three days there have been great meetings, not simply meetings of the brethren who have been gathered from the ends of our country that they might hold consultation together and partake of brotherly intercourse, but,—what is it that has been meeting here? Who are they who have really met in the presence of the assemblages which have been gathered in this hall? Has it not been a meeting of great principles with the tasks of the day, of the hour, and of the land,—those which belong together and those which are constantly separated from one another, the duty meeting the strength with which the duty is to be done, and the profoundest truth exchanging personal greeting with the necessities which are pressing upon the people all about us? We have seen them look into each other's eyes and recognize each other; we have seen the serious and earnest faces of the absolute and abstract truths, and we have seen the eager faces of the needs of our people as they looked into one another's eyes and tried to understand each other's life. It will be our purpose this evening to try to keep that meeting still alive. I am sure that in the words of the brother who will speak to you when I am done, these will meet again, mercy and truth will meet together, righteousness and peace will kiss each other. I hope that in what I may say to you there may be also something of that great meeting.

The subject which has been assigned to me this evening is the Need of an Enthusiasm for Humanity on the Part of the Churches. It was a subject which was assigned to me, it was not of my own choosing; but if I had chosen the subject there would have been none which would have been more welcome than this; none that, it would seem to me, I could more desire to speak upon to those who during the past few days have had their hearts warmed by the reminder of those things which they perfectly well knew before, but which came back to them with the freshness of the earnest belief with which they have been presented to them. It would be perfectly possible to deal with the subject, in the first place, in the way of definition, to show how it is possible to misunderstand the phrase used in this subject which is laid before us. It bristles with possible definitions; one might spend all the time he feels at liberty to take in laying simply the outline of the subject before you. I am not disposed to do anything of the kind. I should, however, like,—for it is absolutely necessary that I should in the beginning,—to try to tell you what it seems to me is meant by the enthusiasm of humanity: it seems to me it means something very distinct and clear, and yet, at the same time, it is possible to be taken for something else very vague and general. It is about twenty-five years now since the phrase obtained large currency from its having been used by an accomplished writer of a book which, in its time, made a great impression upon the community. It has been the seed out of which a great many other books have grown. It was the author of "Ecce Homo," I believe, twenty-five years ago, who, if he did not invent the phrase, at least gave currency and permanency to this expression,—enthusiasm of humanity. It was one of those expressions which so represented that which was upon the spirit of the multitude of the people; they so caught the tone and language in which it was spoken, that it immediately became current upon people's lips, and expressed something which they have had in their hearts from that day to this. It is perfectly possible to conceive that it represented something that could not be distinctly described, or else something that was very distinct and special, but very narrow and particular. It is possible for us to lose either the largeness or the clearness of the conception which no doubt is involved for every Christian thought in these words. It is not, this enthusiasm of humanity, is not merely a sentiment of pride in the race to which we belong; it is not simply the glow and ardor which take possession of us when we feel in our own thoughts, in our own souls, the richness of our physical and mental life. It is not merely the expression of that glory of being a man which every true man feels, nor, on the other hand, is it merely the extension of personal fondness for those whose lives lie nearest to us and have attracted our affections, which we then extend to the great multitude of our brethren, and think of them as if they were all our personal friends. It is something a great deal larger, more broad and deep, than that. And, on the other hand, it is not the simple expression of our pity for the woes of humanity. The enthusiasm of humanity is not something which would die away if all mankind were lifted out of their miseries and distresses and made the sharers in the most glorious privileges that belong to our race. I take the enthusiasm of humanity to be that consciousness of human life which belongs to a distinct and clear conception of human life, formed by men who recognize distinctly that which the Bible declares to us in the old pages and in the new pages, in the book of Genesis and in the gospel of Saint John alike, when it uses the grand universal figure which declares that man is the child of God. There are certain great ideas which it is impossible for us to represent in any mere prosaic language, free from metaphor, as clearly and distinctly as they can be represented in some great figure which is familiar to all the hearts of men. The representation of man as the child of God is something which it is impossible to put in any unfigurative language as clearly and distinctly as it is put when it is represented in the form of the great figure which presents itself in every human household, from the humblest to the most elaborate, from the poorest up to the very richest and most complete. When we say that man is the child of God this is what we declare,—that the ultimate fact of man's existence is the divine life that dwells within him, and everything which has come since, everything which has crept over his life from that time down to this, from the time of the first origin and first conception of his idea down to this time in which we live, has been superimposed upon that first great conception that he belongs to God, and that the divine life is echoed in him; that it is essential to man's nature that he should be good and true and brave, and, in fact, that it is an invasion of man's nature, something foreign to him, that he should be base and mean and low and sordid and foul; that man, distinctively man, when you come to his ultimate definition, man, when you try to tell yourself what man is, is all nobility and purity and strength, the utterance in this especial life, in this bit of God's universe, of that divine life which is behind all being everywhere.

Now, it seems to me that that is the ideal that we want to kindle ourselves with when we use such an expression as "the enthusiasm of humanity." Let me catch that idea with regard to your life, with regard to my life, and the life of all my brethren, that merely to be a man means such a glorious thing, and everything I have to do with man, with this own personal humanity of mine and the humanity of all my brethren, gets its origin and its inspiration, gets its whole color and its meaning from this first conception of the intrinsic nobility and divinity of human life. That lies back of everything, my friends, that lies back of all man's sin and all man's sorrow; that is the ultimate hope from which everything must get its color,—the essential divinity of human life, that it belongs to God, that it is the utterance of God's life, that it is, intrinsically, purity and nobility, and that everything which is not pure and noble is distinctively unhuman and foreign in this human life. "To err is human," wrote our copy-books, and we deny it. To err is inhuman, to err is unhuman. To be holy, to live in the straight line of duty, to utter God's life in every intrinsic existence and in all our related existences, that, and that alone, is true humanity. And it is with that idea, and nothing else than that, that I find myself able to understand such an expression as "the enthusiasm of humanity."

Now, the question suggested by the subject which is given to us here is, Is that idea true? Is it not simply an idea which presents itself before our mind but a revealed truth of God which appeals to the deepest knowledge of himself that is in every man, the deepest consciousness of our race that has been in all the generations? And then, is that idea needed, the idea of the enthusiasm of humanity? Well, I am willing to rest it in the very first place upon this indisputable consideration, that there is no truth in this world that is not needed. God has made no truth that was not needed; God has made no need to which a truth does not correspond. What could be a more beautiful experience of man than the discovery of this perpetual correspondence between need and truth. Never has a new need developed itself out of an enriched human existence that a new truth has not given its revelation to supply the need. Never has a new truth come to any revelation of itself that the world has not found that there was something, perhaps an unperceived necessity in its nature, to which that truth must correspond. It is just exactly as when civilization takes possession of a new country and deepens the life there, the country itself becomes richer, and new fruits grow up out of its soil to answer the new necessities of civilized man. So need always brings its truth, and truth always brings its need. Enthusiasm of humanity, the truth of man a child of God, the truth of the essential, intrinsic nobility of human life, is needed if it is true, and man will find the need more and more richly as he goes on. We do not feel that we come here understanding the needs and only seeking for their supply; we come here, as we live everywhere, to have need develop itself to us. We come to find truth in order that need may open itself. We come, as we come to every need, in order that we may find the truth to correspond. We will rest our case upon the first great general certainty that there is no truth, and therefore, assuredly not this highest and deepest truth, to which there must not be a corresponding need, and then we can freely go on and ask ourselves where we can see that need.

In the first place, all truth becomes responsive to need, that is to say, all truth becomes effective and useful in the world—only through man, only as it takes possession of human lives and fills them out into large activities, and makes new developments of their capacity. It is only when man becomes possessed of a truth that the truth becomes a power in the world. And it must be the total man that is possessed by the truth. It is not enough that it should simply take possession of his intelligence. A truth which is merely known, not a truth ingrafted in humanity, has not its real power as a truth in the world. It must be a truth that is taken into the whole nature, and which develops itself by the new tempers and conditions and spiritual life which it creates; and so, when I see a truth and ask what need that truth is coming to supply, I immediately ask what sort of temper it will create; in other words, what sort of man will he be that is possessed through and through by that truth.

And let me ask myself what will the man be who is possessed with the enthusiasm of humanity, with the truth of the essential nobility of human nature and the childhood of the human life to God. I can say it in one word, I think. It will be,—that human nature, thoroughly possessed with that truth,—will be entirely filled with hopeful activity. If the world is continually despairing when it ought to be hopeful; if the world is continually sluggish when it ought to be active, then it surely needs any truth that will inspire it to hopeful activity. It is hopeful activity that we have been reaching after, that we have been seeing in our visions, that we have been trying to attain in our souls in these meetings which we have held here, and in all the assemblages that have preceded these meetings. I see a man possessed with the spirit of the enthusiasm of humanity! It is absolutely impossible that that man should despair of the world in which the child is carrying forward the purpose of his Father; it is absolutely impossible that that man should sit down sluggishly and limit his activity within any possible lines short of the ultimate obedience of the human life to God. Therefore it will be a largely tolerant spirit; it will be a spirit tolerant of great wideness of activity; it will be a spirit which does not dread fanaticism; it will be a spirit which is absolutely full of the spirit of radicalness; it will be a spirit that dares conceal nothing from itself; it will be a spirit that dares to welcome any new force, believing that however perverted it may be, it is capable of working for good. It will be a spring of freshness and of enlargement, of enterprise and of universal hope. I do not know anything possible in this world to a man who believes that story, that truth, but universal hopefulness. My friends, I am not afraid of the name of optimist, but I do insist upon being called an optimist if I be one, and you may insist upon being called an optimist if you are one, only with some intelligent understanding of what it means. An optimist is a believer in the best, and any man who believes that anything less than the best is the ultimate purpose of God, and so the ultimate possibility of God's children, has no business to live upon God's earth. We live under a complete religion. We are Christians. We live in the completest theater of God's work. We are Americans. I do not know how any man can be a Christian and an American and despair. I do not know how a man can be either,—I do not know how a man can be a Christian, even if he lives in Russia or Spain, and despair. His Christianity must fill him with the buoyancy of hope. I do not know how a man can be an American, even if he is not a Christian, and not catch something with regard to God's purpose as to this great land. When a man is both a Christian and an American, then he ought absolutely to glow with hope and the enthusiasm of humanity.

Now we have talked, perhaps too long, of these generalities, though I believe in generalities with all my heart. There is no particularity that is good for anything which is not surrounded by a generality as broad as the universe and as deep as eternity. But now let us see, if we can, what is the power of the enthusiasm of humanity as it enters into the life of our churches; and the life of our churches is the expression, or it is to be the expression, of the deepest life of our land. There are two great parts of life to which we are to apply the power to our churches: one is its thought, and the other is its activity. What will be the power of the enthusiasm of humanity, by which we mean faith in man based upon the absolute certainty that he is the child of God? What will be the effect upon the doctrines of our faith? Will it abolish them? Are the doctrines of our faith, my friends,—those doctrines by which our fathers planted the churches and made them strong,—going to pass away? Are we to see them fade into the distance to be substituted by something else, nobody can tell what? God forbid! It certainly is not so. There is not a doctrine of the Christian faith which men have held in the past centuries which they will not hold more firmly in the next century just because they will hold it with a deeper and stronger faith. I see the enthusiasm of humanity,—the faith in man as the child of God, the certainty that the ultimate fact of human life is goodness and not sin, enter into the doctrines of our faith, and they lift themselves up and are strong with a new strength, and young with a new youth. What shall it be? It enters into the doctrine of sin and gives it a new intensity when the sin of man is seen, not against a background of a poor, blurred, darkened human nature, but against the pure white background of man's possibility as a child of God. The truth of the enthusiasm of humanity, the faith in man which rests upon the truth of his being a child of God, enters into the doctrine of the incarnation and naturalizes it, and makes this humanity the conceivable home of the Divine. It makes me understand the wonder of the entrance of the divine life into the human life. I see it pour its color into the great doctrine of the divinity of Jesus, and it glorifies that truth, reflecting the divine life of the Son of Man upon the divinity of all the sons of men, and making me know how divine he is, as I could not know except I, too, were divine. It enters into the truth of the Holy Spirit and energizes that truth. The temple stands waiting for, and worthy of its occupant. It receives him into its open doors, and feels every corner of its glorious architecture filled with the fullness of his life. It takes possession of the truth of the judgment-day, and it spiritualizes that truth, and makes the judgment-seat so much more terrible then, when this man with his perfect ideal filling his life presents himself before the perfectness of his ideal and is judged by the very fact that he is the child of God. My friends there is no blurring of the severe truths of our religion when a man lets his religion start with and end with, makes the beginning and the end, the Alpha and the Omega, his faith that he is a child of God, and that the Father never has forgotten, and never will, and never can, forget or curse the least or most unworthy of his children.

This, then, is our belief, this is the way in which, it seems to me, we are to hope that it is to energize, and to spiritualize, and to naturalize, and intensify, and glorify, these great doctrines in which the Christian church has lived. Do we believe we have grasped all religious truth? Do we believe we have got to the end of those truths which have their essence in the very nature of God? Do we believe that there is no greater richness to come out of them? Do I believe that Edwards, when he has told me about the power and the majesty of the divine will, has told me the whole truth? Do I believe, on the other hand, that Channing, when he has told me of the purity and dignity of human nature, has told me the whole truth? God, revealed to me by the deepest thoughts of those who have lost themselves in his existence; man, revealed to me by the deep and tender utterances of those who have lived in supreme sympathy with him! God, and man, shall they stand separate? It is the Christ, the God-man that I see. The great Christ-truth of the sonship of man to God takes possession of these things which have been fragments, as we have heard this afternoon, and blends them in their glorious whole. We have feared that man should be a traitor to God. There is great danger also,—who shall measure dangers where they are all so tremendous?—there is vast danger lest man be a traitor to man. It is thirty years, I suppose, since Mrs. Browning sang, in one of her characters, that

> "This age shows, to my thinking, still more infidels to Adam
> Than directly, by profession, simple infidels to God."

My friends, we must not be infidels to man. We must not, in our desire to emphasize the wickedness and the weakness that is in him, let ourselves for one moment blur the essential dignity of his nature, and the grandeur of his position as the child of God.

That brings me to what I wanted to say with regard to the way in which our whole system of work and our active relationship to life needs the enthusiasm of humanity,—the faith in man which comes from the profound and clear belief that man has never ceased to be, and never can cease to be, the child of God; in other words, that the parable of the Prodigal Son is absolutely, and literally, and forever, true. What shall we say about this Christian Unity which has been so large an idea in this meeting, and in all that this meeting represents? We have had stated to us in high philosophy, we have had it told to us this afternoon in the ringing wisdom of the common tongue, the waste of effort because of the way in which men deal with human sin and misery, with no sort of unity with one another. When shall there be an end to all that? Never, until the thing with which we deal shall seem to us to be infinitely more precious than it has seemed yet; never, until the workers count themselves the humble servants of that for which they work! There is a certain arrogance about our Christian efforts, there is a certain self-consciousness, too. What business have you, or I, or any of our churches, to dwell for an instant upon the thought that we can be made better, and stronger, and purer, by working for the children of God? It is the child of God standing up before us in the majesty of his nature, all the more pathetic because of the degradation in which that majesty is living,—it is that thought taking possession of men which shall make them forget themselves, and simply desire that he shall be helped, no matter who shall help him. It is not any arrangements that we make with one another; it is not any compromises, in any division of the field; it is the simple sense of the intrinsic preciousness of man that shall make him, everywhere, the object of human pity, of human admiration first, and then of human pity, that shall make us rejoice that he is helped by any hand, and which shall give us the largest tolerance with the largest thankfulness for any one who will help him. When a church comes to a certain place, as it was pictured to us this afternoon, and finds other churches already in the field, finds Christian workers already laboring for the souls of men, and puts itself in rivalry with them, what is it that is needed? What is the fault?

It is simply that the new church which comes, and perhaps the old churches also, which are there at rivalry among themselves, have no sort of conception of the dignity and preciousness of the work they are doing. Only when man's nature manifests itself in its divine preciousness, only then shall the various sculptors cease to chip away upon the statue, now on this side, now on that, for the development of their own skill, and let him to whom God has intrusted the work, and who is full of the spirit with which it should be done, do that special work under the guidance of the God who has appointed him to do it. That is the only real spirit of universal Christian unity, each church rejoicing in the other's work.

Then look again at the problem of Christian missions. Shall I go abroad and find my fellow-man sitting before that which to him is clothed with reverence and majesty, and see in him the faintest and most helpless struggles of that nature which in me rejoices to recognize the God who has been manifested to me in Jesus Christ, and shall I have anything for that false worship of his but the profoundest sympathy and the most earnest desire to give it light? Shall I dare to denounce it? Shall I dare to make anything else than it the starting point by which I shall try to develop the life of its worshipers? Paul upon Mars Hill honored God not only, but man the child of God, and justified his belief in God by his belief in man, and so he touched the noblest part of the natures with which he had to deal, and lifted them from the low hills to which they had climbed up to the mountain summits where he could show them the full glory of the rising sun. The missionary who goes to a heathen and does not rejoice in every struggle of that heathen's religious nature, however perverted and however darkened, who does not reverence the fantastic, the obscure, even the besotted and benighted utterances of the spirit of worship in him, is not worthy of his work. He must go there and find that of God which is present there, go expecting God in God's children, go as the brother with a little more light, to take the brother with the darkened light by the hand, and lead him through the temple to the church.

Shall we speak again about the way in which the enthusiasm of humanity must touch this strange, this melancholy separation of life into two parts which we are always calling the secular and the sacred, this conception of the way in which religion stands with reference to all our human life? What is religion in this world, my friends? Is it a foreign thing thrust in to claim that to which it has no essential belonging? Has it no reaching upward from below, as well as a descent out of the heights which stand above? What is religion as it stands in relation to all our human life? Is it the contradiction, the denunciation, the destruction of it all? No, but it is the highest reach of our human life. There is nothing in religion, there is nothing in Christianity, which has not its roots in human nature, and in the fundamental affections of mankind. Utterly swept out of our thought must be any old contradiction between the graces of the gospel and the natural affections; the natural affections reach upward, and when they find the God who has been in them from the beginning, then they are the Christian graces.

The Christian church, what is it? The perfection of human society, human society sunning and blessing itself in the full radiance of Christ. The Bible, what is it? The crown and glory of human books, separated from our human literature, yet one with it in nature and spirit. The Bible is the crown of human literature, and has its relationship to every earnest word that man has spoken or written, as well as to the light that lighteth every man and that makes its pages radiant. The Christian experience, so new, so real, so deep, so true to multitudes of those to whom I speak; the divine communings, the unselfishness into which we do not need to be forced when we see the glory of giving our lives for God and for God's children; the forgetfulness of ourselves which comes from the remembrance of our Father and our brethren, the sweet liftings of the thoughts up to the most radiant conceptions in which they recognize their home, what are they? The full flower of complete fulfillment and perfection of those experiences which have struggled darkly and deeply in all our human life. The plant grows with its tight, hard stalk, and by and by it opens into the flower, and will you say that the flower dropped upon the stalk's head from the skies? Will you not also know that the divine life which made the flower filled the stalk first? The river flows on and on till at last it comes to the cataract, and tumbles itself in splendid flood over the rocks that tear it into glory. Shall I say that then the river was another thing, and that all the quiet and unconscious flow among the hills and through the corn fields, had not in it the same, the self-same power that by and by poured its tumult in luxuriant splendor down the falls? Then do you not see how it all comes? The assertion of the intrinsic relationship between religion and life, the essential relationship between the highest experience and every poor experience of man, the relationship between the Bible and every other book, the relationship between the sacred day and all the other days, the relationship between that which we call sacred and that which we call secular in our stupid separation,—it all has its key and its solution in the great truth that man, from the beginning, is the child of God; that he does not go on and become the child of God at some strange period in his life, but that everything that is in him is either rebellion against the divine fatherhood, which is the secret of the horribleness of sin, or acceptance of, and rejoicing in the divine fatherhood, which is the glory and beauty of all holiness. Think of the unity into which it brings us. Saint Paul tells the story of our unity when he says it consists in the reception and acknowledgment of one Lord, one faith, one baptism. One Lord, the universal Father. One faith, the faith that is true to every man, because every man carries the nature to which that truth has the best power of appeal.

And human baptism, one baptism, what does that mean? That there is to be one day a great universal outward rite all over the world, and men are to be baptized in this way or in that way, to be dipped into, or to be sprinkled with, water? God help us if we have got no deeper into baptism than that. Baptism is simply the claiming for the little child or for the grown man, if he has waited till he has grown to manhood, of the divine purpose of life which exists in the divine nature of his manhood. The thing you do when you baptize the little child is to claim that child's life, not to bring it to divinity, not to introduce it to the God from whom it came—what base impertinence!—but to assert for it its native share in the brotherhood in which we have claimed our childhood to the Father, too. It is the assertion of the divine mission and of the divine purpose of life, which has its justification and its warrant in the intrinsic divinity of human life. And then one baptism—that every child may be baptized, that you may catch the veriest outcast from the gutters and bring it and declare for it in baptism that which baptism means—becomes indeed the large pledge of universal human unity, the great assertion of the holy catholic church.

My friends, can you not see? Need I delay to try to tell you how this touches all the problems that have come before us? Here is the outcast in his hovel, here is the poor woman in her garret, here is the laborer grown sour and bitter at his work, here are those who have been pictured as standing outside of our churches. What does this truth mean to them? That you must go to them. That story that we heard the other night about how visitors went up and down the streets of New York and left no door unknocked at, left no threshold which they could cross, uncrossed, it was all good. But, my friends, it depends altogether on what you carry across the threshold. It depends altogether upon what is in the hand which knocks at the door. If there is no reverence, if there is no reverence for the nature which is there before you, if it does not seem to you a sweet and deep and awful thing to carry a loaf to a hungry man, to carry medicine to a sick woman, if you do not hesitate with something of reserve, with something of awe, hesitate, not simply before the richness of your own privilege in helping poverty, but before the majesty of the nature that you help, then you have no business to be the visitor for the poor; for the poor knows the difference between his visitors, and shuts the gate impulsively in the face of him who comes with no reverence for the humanity which he tries to help. My friends, not merely that which shall send us to the unchurched, to the poor, to the degraded, call them what you will, not merely that which shall send us there, but that which shall make it possible for us to go there with any true ministry, is the enthusiasm of humanity, the profound reverence for human nature intrinsically, that can be alienated by no sin, that can be hidden under no misery, that can be killed under no repulsiveness, that simply makes man acknowledge his own, rejoice to recognize man, the divine creature before whom any other man must bow his head and cast his shoes off his feet as he comes in to give him help. When our Christian people go with such an enthusiasm of humanity as that, I do not say that the millennium will come, and classes mingle, and all the difficulties we have been speaking of be broken down, but I do believe that then will come a great inflow of river into sea, of that which is needed into that which needs, of life into life, of charity into necessity, such as we have not begun to conceive of before.

Now, all this is what the world has been struggling after, it is what the world is struggling after, and, in a certain degree, attaining. Far be it from me to think I am saying anything that is new to you, or describing as the characteristic of our own age something which belongs to it alone. The whole history of man's best efforts for his fellow-men, what has it been but just the effort in a clumsy and crude way to get at this spiritual truth that is in the enthusiasm of humanity? The church of Rome has had noble impulses from the beginning; she has desired to do the great thing the world desires to have done. The church of Rome has been desiring to set up the kingdom of God here upon the earth; she has desired to crown sacredness everywhere, and so she has set her priest and her bishop beside the king upon his throne; now and then she has beckoned to the king upon his throne to leave that throne that her priest and her bishop might sit there; she has hung the crucifix beside the way; she has set her cathedral upon the hill; she has bid men say their prayers at fixed hours of the day. It is the purpose that has been beautiful through it all. By and by, the world shall come, the Christian world, to know how to do those things spiritually which the church of Rome has done formally and hardly. We rejoice in everything that is noble in her history, because it has kept alive the divine purpose in the darkest day, and asserted, in whatever clumsy and stumbling jargon, that the world belonged to God and that man was the child of the Divine.

What is it we are looking at everywhere? The opposition of men to the church? Yes. The indifference of men to the church? Yes. The hatred with which they look upon our Christian institutions? We see it most abundantly. There is another thing which is even more impressive, and I do not know whether more threatening or more hopeful to me, and that is the effort of men to do outside the churches and outside of Christianity that which the churches and Christianity undertake to do. The spirit of the world feels the desire of the things the church means, and tries to do them, in the imperfection of the church, in another way. What mean all the secular, all the studiously irreligious, all the even blasphemous attempts at education and the development of character? What mean the efforts of philanthropy that studiously disown anything except political economy as the impulse from which they work? What mean the great schemes which dimly shadow the future, and are felt under the feet of him who walks upon the safest ground, prophesying social reorganization and new political life for all the world? What do they mean except that that which Christianity intends the human heart desires, and where the Christian church is incompetent for her work in her present stage of development, the great human impulse, which is the divine impulse, desires character and philanthropy and political purity, and seeks after them in its own way? Shall we be more sorry or shall we be more glad? Shall we not dare to rejoice that that which the church cannot do, that which the church does not do, in any feeblest, in any falsest way, is attempted by the heart of man? "Master, we saw one cast out devils and we forbade, because he worketh not with us. Forbid him not. He that is not against us is on our side." May it not be that some day the church will awake and find that all around her is a larger church, find that all around her the great human impulses, which are her intrinsic impulses, have been working dimly, ignorant of their consecration, while she in the complacency of her consecration has limited them within her own life? The city lives within its walls and calls itself the city, bounded by the turrets which are upon its masonry, and some day it wakes up and finds that all around her in the fields men are living their human life and doing their human work, and then she says, "The city is so much larger than we knew." I do believe it possible that some day the Christian church will wake up and not become, but find itself, so much larger than it dreamed of; that all around it men are doing Christian work in the spirit of the Christ whose name they never knew, or whom they studiously and vehemently disowned.

We have been led very largely in the discussions of these days to speak of things which bring disheartenment and discouragement; we have been led to speak of the obstacles around us and of the incompetencies within us which make us feel how small the Christian church is in proportion to the work which is given us to do. I do not believe that there has been a real spirit of discouragement among the men who have gathered here and bravely looked facts and things, exactly as they are, directly in the face; but I can well understand that one who strayed in here, either entirely ignorant of, or out of sympathy with our Christianity and our Christian Alliance, might have said in these past days: "Hear these Christian people, hear these Christian representatives tell their story! They are dreadfully frightened, they are dreadfully scared, they are almost ready to drop their arms in despair." That is not our spirit. It is something else that has brought us here to dwell upon those things which excite our fears, and tempt us to discouragement; and must we not, before we go, lift up our hearts and know that for the servant of Jesus Christ and for men, men the children of God and brethren of Jesus Christ, there is no tone but that of encouragement?

The world was never better than it is to-day. The world was never fuller of the spirit of Christ than it is to-day. But as the child who grows out of the infant life and the docile waiting at his mother's knee, and the listening to the profound truth of the things his father teaches him, sees as he goes forth full of his father's and his mother's spirit, leaving their instructions behind him, many things which perplex and bewilder and disturb, very often tempting him to evil just exactly as they might inspire him to good, and only by and by realizes and perpetuates their power and lives the life of the full-grown man out of the power of that early education which he has never lost, so may it not be that the world, departing from its leading strings, the world breaking away from the slavish schooling in which it has received blindly what it has been taught, the world ceasing to listen at the lips of authority and entering into the divine domain of reason, may seem all perplexed and bewildered and disturbed, seem to have lost that whose shell it has cast aside but whose spirit it carries into the splendid future. It must be so because God is God, and man is man. We are on the upward, not the downward, grade. All these discussions, my friends, they have not been, they must not have been, mere efforts to see how we can hinder the degradation and retrogression which must ultimately come to its climax of disaster; they have been the eager and the hopeful inquiries as to how we can press forward that which moves forward already, and hasten the chariot wheels of the kingdom of God which has come, which is more and more coming, upon the earth.

Fill yourselves with the enthusiasm of humanity. Believe in man because you believe in God. Believe in yourselves and reverence your own human nature; it is the only salvation from brutal vice and every false belief. Believe in your brother and help him with a help that never degenerates into contempt or scorn. Open the great doors of our human life and bid the Christ who already fills us with his dawning come in and occupy us with his noontide glory. "Lift up your heads, O ye gates!" We speak to human nature and its glory. We forget its sin, for we see through its sin, although across its sin, the great entrance, the great invasion of the human life by God. We will see in our enthusiasm for the instant only its intrinsic glory and so say the old psalmist's words, Lift up thyself, O human nature. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in."

NEED OF PERSONAL CONTACT BETWEEN CHRISTIANS AND NON-CHURCH-GOERS.

By C. H. Parkhurst, D. D., of New York.

If we are going to be at all thorough in our discussion of the earnest matter that here comes before us, we must be willing for an instant to see and feel what this whole evangelizing business is, and what the prime resource is that is available for its prosecution. "The river of water of life proceeds out of the throne of God." However far the river runs, or however meanderingly, into however many side-channels and sluice-ways it divides, its water never ceases to be *throne* water, and if we are individually to become fountains of gospelizing effect it will only be because there has been collected and reservoired within us, severally, somewhat of the same divine flow. To be a Christian is to live a divine life,—to have God's pulse beating in us, as the frith throbs with oceanic tide because it leans upon the sea and is one with the sea.

As our topic implies, there is a great deal that is human about it all. Evangelization is a human exercise, but it is a human exercise of divine power. God is still the soul and potency of the matter. Men become competent to bear a part in it only because God has centralized himself in them, made them the tenements of his presence, made them young incarnations of the God-spirit; and because divinely endowed, capable of divine effect. Now divine life come near enough to the world so that the world can feel it comprises the essence of the gospel. Christ in association with them that are divinely alive in him makes out the only gospel that there is in the world. So that there is no gospel dissociable from person. The gospel is not a book, nor a reminiscence, nor a creed, nor an imitation, nor a mode of behavior; it is personal divine spirit as it is incarnated to-day in them whose life is hid with Christ in God. Every Christian to-day a nineteenth century apocalypse; divine incarnation brought down to date.

Now all of that you will readily insist upon as relates to the clergy. The laity are exacting as regards the inspired character of the ministry; understanding by inspiration there not intellectual effervescence, nor aesthetic efflorescence, but the being made apostolic by having been pentecosted; baptized, not simply with the repentance baptism of John, but with the fire and Holy-Ghost baptism of Jesus Christ, so that their life becomes divine life in its earthward prolongation, their words divine truth in its human articulation.

The mistake which laymen make here is not in exacting so much of the clergy, but in being so irresolute in the demands which they make upon themselves. Hardly anything has transpired in the history of the Christian church that has done more to arrest its growth than the springing up of that kind of discrimination between clergy and laity that distinguishes the two from one another not simply in function,—which is reasonable and scriptural enough,—but in their respective relations to the God-spirit considered as a personal tenant, inspirer, actuator in the individual life and activity. Laymen by the hundreds of thousands have become content to live out of touch with God, except by indirection through the mediation of a *priestly* ministry,—in which our reference is not to Romanists but to Protestants; and not to any special communion of Protestants. The Protestant and scriptural idea is that in Christ every child of God is in completest touch with God. Doors have all been thrust aside; curtains all pulled away, so that there is approach for every one clear into the Holy of Holies. When Peter said "Ye are a holy priesthood" he was addressing *all* the believers. The mercy-seat, the cherubim and the shechinah are the personal property of *every* saint. Peter, James, John, and Paul,—not one of them acted as particular agents; no vicarage; no vice-mediator. When the Holy Spirit came it touched them all. Tongues of fire stood upon each, men, and women, apostles and the rest. No one a priest in such sense that all were not priests. The veil of the temple was rent from top to bottom. The mercy-seat was exposed and stood out in front of the world. No monopoly in the mercy-seat; no "corner" in divine grace; no "trusts" organized for the manipulation of Holy Ghost power.

A church will have its officers, but it was no part of the original idea that those officers should constitute a spiritual caste. It was not so thought of as that the Presbuteroi, Episkopoi or Diakonoi composed the immediate heirs, and the balance of the congregation residuary legatees. The officers were not chariot, but spokes in the wheel. The sharp distinction now made between clergy and laity did not exist even in thought in apostolic days, nor for a considerable time after, and when it did come it came as a device of the devil to minimize the number of them who should make large spiritual attainment, to the end of minimizing the number of them who should feel large spiritual responsibility. It made, or tended to make, only the clergy stewards of the grace of God, and all the rest evangelical dummies so far as gospel efficiency was concerned. It went cold-bloodedly to work and sewed up the rent that God had deliberately made in the veil of the temple, curtained off the cherubim again and the shechinah, boxed up and locked the mercy-seat, and flung the key into the pocket of a restored priesthood. The clergy rather fancied the distinction it gave, and the laity liked to feel that there was somebody that could be counted on to be holy in their stead, and work at the enlargement of Christ's kingdom as their salaried representative. From that time on the clergy have made it more or less of a business to be holy and preach the gospel, and the laity have made it more or less of a business to make money, enjoy themselves, pay their pew rent and solace themselves with an evangelical vicarage. As soon as you begin to recognize the priestly idea, and commence to talk about an altar, for which there is no more place in a Protestant church than there is for a golden calf, you at once divide the church into two sections, a little responsible section, and a big irresponsible one; you strap the terrific burden of the world's evangelization upon the clergy, as upon the tired backs of a lot of over-driven pack-horses, the laity meanwhile ambling along admiringly at their sides, without getting exercise enough either to limber their legs or oxygenate their blood.

The clergyman is not the priest of a little church, he is the under-general of a little army, differing from the rank and file in respect of office, charged with wide responsibility, but bound to be animated only with the same loyalty as they, fired only by the same divine spirit, consecrated only to the same holy aims. The prime office of the clergy is not to fight the battles of the Lord; it is to see that his little church-army is kept under proper discipline, that it is suitably fed and furnished, and to lead them in the assault upon the enemy, as well as to cashier, in co-operation with his staff, such of his troops as are deaf to the bugle call, and have no higher conception of Christian warfare than to air their regimentals and lounge around the commissariat.

This leads us on to say that the stated sanctuary is, first of all, commissary department and parade ground; it is not battle ground except incidentally. Like the little upper room at Jerusalem it is peculiarly for the saints; a place where laity and clergy alike may get renewedly into touch with God, and be recharged, re-pentecosted with divine life; for the purpose,—and here we come to the point,—for the purpose of being in condition to go out into the world and come so into contact with men as also to electrify them with divine life. We keep expecting that sinners are going to throng the churches. We ring our bells and post our placards and advertise our services, emblazon our windows, carpet our aisles, throng our arches with electric lights, put a suspicion of opera into our music and a dash of theater into our preaching; promise them free pews and guarantee to take up no collection; but all that is cheap bait wherewith to tempt into the house of the Lord a man who hates the Lord and all that the Lord represents; who loves sin and is not going to cross the avenue and spend an hour hearing his sins reprobated. We are not going to save the world till we get past the point of saying to sinners, "You come into the *church* and be saved, or you stay out and be damned."

The church is the parish of the minister, and the world is the parish of the church. And the ministrations of the minister to his parish will avail just according to the fidelity of the church to its parish. A believer can be drawn nearer and nearer to God and so get more and more of God's power only as he comes nearer and nearer to man and gives to him of the God-power already gotten. I had a young man of my church say in my prayer-meeting not long ago, "The preaching of our pastor never did me any good till I commenced to convert his preaching into work." You cannot charge a charged battery till some of the electricity has leaked off into lightning. A Christian church needs to be, in that respect, like the heart in the human body which pumps the blood together not only, but also drives it to the extremities; a great spiritual throbbing machine, diastole matched by systole. A clergyman's power is often rated by his ability to draw; a good deal more safely rated by his ability to drive out. Anybody can put a leech on; the genius comes in when you try to get him off. What we need to labor and pray against is ecclesiastical congestion. We read in the eighth of Acts how the Lord broke up congestion in Jerusalem. Persecution has always been the handmaid of propagandism because it *scatters* the saints, and gets holiness and sin into touch. A barrel of salt in the attic will not conserve so much as a single pound of meat in the cellar. The kingdom of heaven works as leaven, and leaven will not do its leavening work so long as it exists apart from the dough, in the shape of dessicated yeast-cake, whether culinary or ecclesiastic. A church with a membership or fifteen hundred believers may have a reputation that reaches clear across the continent, and yet not shine with a *distributed* light sufficient to make luminous the city to which it belongs, or even the block upon which its edifice is erected; and so be like a marine light-house which works excellently well at a distance, but shines with so far-away a light that even the light-house keeper has to grope his way up to the lantern-top by the aid of a tallow dip. When my elders pray that our church may be known far and wide as a beacon light of the blessed gospel, I feel sometimes like suggesting as a codicil to their prayer the petition that enough of the refulgence may be kept at home to extinguish a little of the darkness that envelops adjacent avenues. Northern lights are poor things to read by. Out in the park in front of my church there was, a while ago, a mast some hundred or hundred and twenty feet high, surmounted by five brilliant electric lights. It was visible across on Long Island, and in fact almost anywhere within a circuit of twenty miles. It didn't light the park at all, but altogether made out a very interesting pyrotechnic curiosity if you had nothing else to do on a dark night but stand still and look up. The mast is down now; the five lights are out. In their stead are fifteen or twenty smaller electric candles distributed over the whole park only about fifteen feet from the ground. They don't shine down on Long Island, or over in Jersey any more, but you can get around in the park now after sun-down without danger of tripping over your own feet or running into a policeman. It is a very important point in illumination to put your light where it is dark. If corporations did not understand the philosophy of lighting cities by gas better than some of us seem to understand the philosophy of lighting cities by gospel, the nights in some of our wards would be as black as the morals are. A church with its membership packed together once a week inside of a builded sanctuary is not designed to be a light. It is a great divine dynamo worked by the Almighty Spirit, with divergent lines running from it to every one of the sixteen points of the compass, conveying the divine current that breaks out, or should, from spot to spot, into gleaming incandescence, and makes him that is the Light of the world a near fact and palpable presence throughout every street, up and down every avenue.

The world then is the parish of the church, and the church can fulfill its parochial duties only as the individual Christian comes into immediacy of touch with the individual worldling. Only person is baptismal, and human personality inspired by divine personality is redemptive every day in the year. And it is man in his innermost that has got to be touched, and not man in his environment. Put a bad man in a good house and the man will hurt the house more than the house will help the man. Paradise did not save Adam, but Adam ruined Paradise. Less and less, year by year, do I believe in either soap, soup, or clothes, as an instrument of evangelization. Save this man and the man will save his circumstances. Christ did not clothe the naked Gadarene, but cast the devil out of him and let him get his own clothes. And not only does that kind of ministry not reach the right spot; it is very likely not to come from the right spot; neither personal in the point that it touches, nor personal in the point from which it issues. Men by the hundreds of thousands are every day giving money and lodgings, and coal and broth and cast-off clothing, because it is cheaper to give these than it is to give themselves, their hearts, their lives, their sympathies. The church never grew so fast as in the days of its poverty. It would most likely never have occurred to Peter that he possessed divine power to heal the lame man at the gate of the temple if he had had five dollars in his pocket to hire the poor cripple a bed in the hospital.

The objection is not to the money, but to the attempt to make money redemptive, and dollars answer the purpose of personal touch. Christ came into the world himself, not sent his check. A man contributes a hundred dollars toward the conversion of Chinese in China. Very well; but that means dreadfully little unless he has the heart to go over himself and try to convert the heathen Chinaman that lives on the next block. It is either pious asininity for us to contribute to foreign missions, or it is damnable delinquency for us not to be personally at mission work among the unregenerated in our own town or city. Men will go on to boards, and serve on committees, and meet in council, and circulate subscription papers, and handle the money, and audit the accounts, and thus stand in an organic and sustaining way back of evangelistic work, but there are exceedingly few people, comparatively speaking, even among those who partake of periodic bread and wine at the Lord's table, that will just quit all the machinery and red tape of the business and come eye to eye and heart to heart with the men and women that are out of Christ.

Now that is the genius of the Christian propagandism,—making the Christian God a fact in human hearts because we, God-inspired, have come into contact with those hearts with a love-touch. People are accessible if you have any kind of enrichment to communicate of which they are not possessed. Two lakes lying at the same level will perhaps not exchange their waters, but Erie has no difficulty in getting into Ontario. Getting at people involves ingenuity, but ingenuity of the heart rather than of the intelligence. Love will always find a way. Love will always find the door. You cannot save a man until you are able to meet his case by having learned to see things as he sees them, and to feel things as he feels them. That is, you have got to be yourself perfectly, and you have got to be he perfectly, and the two so integrally that he is not going to be able to tell where one leaves off and the other begins. Condescension is fatal. You have got to be the man whom you save; saved and saviour in one unseamed experience; just as *the* Saviour was man and therefore could put his arm around man without stooping, and was God, and therefore could lift man without faltering.

And when we get into that kind of relation, God in us and we in touch with our man,—the circuit complete,—there is almost nothing that we cannot do. It costs; it costs us ourselves; there is a good deal of Calvary about it. There *always* is in redemption. It may not always prove effectual; and we are not *responsible* for people's being saved; we are responsible for their having ample *opportunity* to be saved; and I had rather take the chances of an atheist before the judgment-bar of Christ, than take the chances of a "saved" man who does not make it part of the business of his life to be a saviour. A while ago in our Mission a man, forty years old, who I believe had always lived in New York, said that two weeks before a Christian woman had read to him the story of the Prodigal Son. He remarked that no man ever needed to go home to his Father more than he, and that he became a Christian then and there, adding in a quiet kind of way, "I had never heard that story before." How would it be if next Sabbath afternoon some of the Christians in Boston that are not in the habit of that sort of thing should go into some quarter of the town where the Prodigal story would be news, and gather together a little knot of people and read it to them? You would not need to go as a Protestant, nor as an Episcopalian, or Congregationalist, or anything else in particular; go as a Christian. That is the way members of the primitive church used to go, and it is an example worth imitating. Now supposing that next Sabbath afternoon,—this would help solve the second service problem perhaps,—all the lay-members of these churches should move on Boston in that way, what a superb confession of faith in Jesus Christ that would be! How much more of a confession of faith than to stand up in the front pew on communion Sunday and assent to the creed. How much more of a confession than for a lot of elegantly dressed ladies and gentlemen to get in out of the weather into a cozy church and read in a limp-backed Bagster about the historic crucifixion of our Lord. How much more likely to come up before the eyes and ears of God and the angels than for the same silked and satined rows to stand up in the sanctuary and sing "Pull for the Shore" or "Hold the Fort!" of whom not one perhaps in ten, ever strikes a blow in defense of the threatened strongholds of Christ.

Now, good friends, these things are clear. The world is to be saved, and it is to be saved in this way of personal loving, because this is the divine way. What Christ began with *self*-giving will be maintained by *self*-giving. Substitution is fatal. Contrivance and subterfuge kill. To be a Christian is to be a little Christ; like him animated by a divine spirit; like him losing self in the discovery and recovery of another; like him who became like men, that men might become like him. Touch, love-touch is redemptive. Nothing will cleanse a soiled spirit but the touch of a clean spirit. Nothing will strengthen a feeble spirit but the up-lift of a strong spirit. Only person saves. You can pay evangelists with money, but you cannot evangelize with money. Redemption began, not with a bank or a mine, but with a cross, a divine heart, the acme of whose living was reached only in dying. Without shedding of blood is no remission. The flame costs candle. A desolate tenement-house woman said, "Don't give me *things*, give me *folks*." People cannot be bought out of sin, nor educated out, but only loved out. "God so *loved* the world." That is the key-note of redemption, and must guide and sustain the song to its finishing chord.

CLOSING ADDRESS.

By Mr. Dodge.

This, friends, is the end of these three days, and the lesson that comes to our hearts is a very simple one. It is the old story of Christian love, and if we go away with that burning in our hearts, with the real enthusiasm of humanity, with the sincere desire to touch and to help those for whom Christ died, God will give us light to find methods. I hope that in all that has warmed our hearts, we shall not forget the great subject which has brought us together in these meetings,—the necessity of the co-operation of Christians along all these lines of work. God has so made us that when we strive to touch others and help them he will give us grace and help. My hope and desire is, and I express the feelings of all those who have had to do with this Conference, that when we go home we shall go with the earnest desire and determination that we, personally, will do something to lead the Christian ministers and laymen of our various communities to study just what is about them, to take the electric light from its high pole and bring it down where it reaches right into the homes and the hearts close to us, and then God, I know, will give us wisdom and guidance. We shall find so much to do that we shall be ashamed not to work for him.

Coming, most of us, from other places, we have no right to suggest as to duty, but it would be a very charming thought to us, as we leave this city which has been the birthplace of so many great thoughts and so many great movements helpful to our country, if this meeting might be something of an impulse toward concerted and co-operative work among the Christian people in this great city. I believe that if, forgetting names for the moment, Christian brothers here were willing to testify for their common Lord by working together for him, they would learn to know each other better, to love each other more, and that they would touch and awaken the dormant life of God in the hearts of those all about them in a way that they can scarcely conceive now.

Before we part, I want to express on the part of the officers of the Alliance and of those who have come here, our hearty and sincere thanks to our brethren of Boston who have done so much to make our stay pleasant, who have been so hospitable and kind in preparing all the arrangements for our coming. I am sure God will bring a blessing to the town for the kind work which they have done. I hope we shall have a word from Dr. Plumb, who has been the chairman of this Committee of Arrangements and has done so much for us.

RESPONSE.

By Dr. A. H. Plumb.

Mr. President: As chairman of the Committee of Arrangements I have just learned we have been very neglectful and forgetful as to one thing. We have striven to do our best in correspondence and in other ways that we might if possible make the way open for your coming and aid you in your work; but it is only since I came to the platform to-night that it has been suggested it would be fitting and right that a word should be said in response to the kind farewell you have just spoken. I do not know why, but it did not occur to any of the committee. I regret that this is the case. It is an oversight, for had we thought of it, as strangely we have forgotten to do, we should have taken care that some one of fit representative position should stand here to speak in acknowledgment of the good that has come to Boston, some one of such power of appreciation and expression that he could have made some proper utterance of the gratitude Boston ought to feel, and does feel, no doubt, for your coming.

But even were I the right man, I am not in the right condition, for I have been during these three days in three meetings a day. I have heard of the nine Muses that have taken possession of some. I never was possessed of any of them, but I am possessed by the nine meetings that have left my heart full and my mind overwhelmed. I am so full that I have no utterance. I am musing, but the fire has not burned yet so that I can say anything that is adequate to the occasion.

But I may report what I have heard, Mr. President. I have heard on the street that it is a great uplift and saving power to this community to have had hundreds and thousands of copies, which our friends of the press have aided in distributing, of the record of what has been said here spread in our newspapers abroad through this community. There will never be any record of the influence of this record, my friends. I remember well when Mr. Moody was at the Tabernacle that the press then very kindly printed his sermons, and there was one good woman who afterward told me that she had never been in a prayer meeting in her life, she never heard Mr. Moody nor went near the Tabernacle, but she read in the Boston papers his sermons every day; and when in the spirit of that helpfulness which we have heard so much of to-night, a deacon's wife, who lived a few doors away, dropped in to talk with her, she found she had given her heart to God under the influence of the Boston *Herald*, I think it was. I mean it, friends; it was the Boston *Herald*, in its kind endeavor to spread Mr. Moody's utterances. This is a fact, and it is only one fact of many such, and it is illustrative of what we may expect from the repetition, in all the homes in this region, of the burning thoughts and inspiring words to which we have listened here.

But if this were all, you might have sent your speeches to us, giving us a volume ready-printed like that of the Washington Conference. Oh, dear friends, Professor Fisher used to say that the best argument to lead a man to believe is the spectacle of a man believing. I used to be told by a good brother, that in helping a sinner to Christ you want first to show him what it is to believe and then help him to believe by showing him yourself believing in the mighty gospel that has filled your heart. Well, sir, it has been well said here to-night that the thing we have been aiming at in all this is to bring about a spirit of hopeful activity in religious co-operation. And you have come, gentlemen, from all over the land, the first men of the land, noble, conscientious philanthropists, men of mark and renown, men whose thoughts and presence is an inspiration,—you have come to us not only to tell us what it is to co-operate hopefully in religious action, but to show us that co-operation. We see it in your lives, in the record of what you are doing and what you have done for us.

I have heard, Mr. President, that in the old times when a monarch in journeying through his dominions, visited a walled city, the authorities took great pains to entertain him courteously and do him all honor with banquet and festivity and song and parade, and then, when it was all over and he was about to depart, the mayor of the city stood at the gates with the key in his hand and refused him egress; with his armed men around him he refused to let him depart from within those walls until he had granted them the franchise that the city deserved at the monarch's hands. Unworthy as I am to represent Boston at all, I stand at its gate before you leave us, Mr. President, with your comrades and friends, to say, "We will not let you go till you shall leave us a portion, may it even be a double portion, of that spirit you have brought here, and some of which we feel now throbbing in our hearts." God bless you, Mr. President, secretaries, speakers, and friends, of the Evangelical Alliance. In behalf of this goodly city and of all this region, of the churches and the ministers from whom we shall hope to see proofs in some living exercise of this spirit of hopeful activity, I thank you for your coming.

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National Perils and Opportunities.

THE DISCUSSIONS

OF THE

GENERAL CHRISTIAN CONFERENCE.

HELD AT

WASHINGTON, D. C., DEC. 7-9, 1887.

UNDER THE AUSPICES AND DIRECTION OF

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